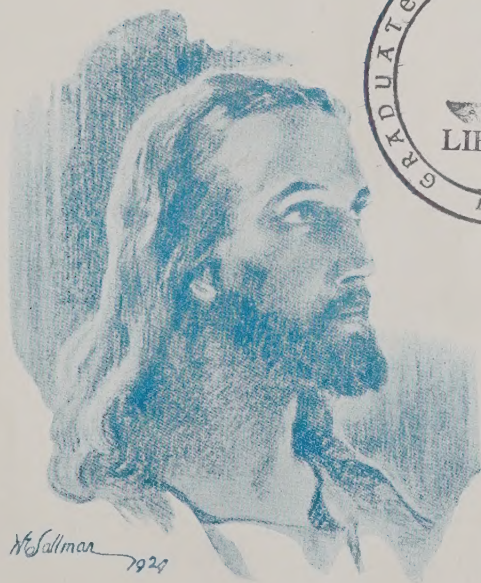


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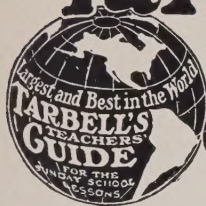
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JANUARY, 1941

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DEFEATING FEAR

CARL S. WEIST

IF religion is worth the candle, it should operate all the time. Religion is the life of God in the soul of man. If we have that life only part of the time, then we will be blind and deaf when we should be confidently expecting. The old Psalmist knew this when he said: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth." "Is stayed" — I like that phrase. "Because he trusteth." "Let not your heart be troubled." Why? Because ye believe in God. You trust.

If we do not trust, we will most certainly fall into fear and the hysteria of fear. That is what has been happening to Americans during these recent years. We have grown hysterical from fear. Without thinking our way through, we are willing to throw into the scrap-heap of preparedness, which doesn't prepare, enough money to build schoolhouses and playgrounds in every city, village and hamlet in America, and pay all the teachers needed to teach in them and lead our youth into the meaning of democracy. No one knows what adequate preparedness is, since the recent developments in Europe. So long as our world is on its present basis with Hitlers, Stalins, and Mussolinis running about, we shall need defence. We should be alert as to our real needs in arms, but alertness is not hysteria. Our trust must be in something higher than reeking tube and iron shard and we should be pulling the world toward that. We believe in God.

Is it possible for you and me to achieve a serenity in the midst of this storm of emotion raging about us? It is necessary for us to do so, if we are to keep our souls and do our work. We can keep calm and develop this inner serenity so necessary to health and happiness.

First, by the long view of life. We grow fearful and hysterical because we see only

the present — the short view. We're near sighted. The reading of history always quiets one, for there we are confronted with crisis after crisis. Crises come and go in history, but men go on forever. Life after a catastrophe picks up the broken threads, ties them together, and goes on.

When the Barbarians were storming the walls of Rome, beating down the gates, the hearts of the people of the beleaguered city were stricken with fear. It was the end of civilization. Why not? How many of you know that while the barbarian hordes were closing in on the city, a man was pouring over a manuscript he had written, "The City of God?" It was Saint Augustine, the great-souled man who could see, see beyond the crisis of the hour into the centuries. Through all the storm, with peace in his heart and steadiness in his hand, he could write the outline of a city which is still to be — but which must some day be. Augustine had the long view, and his soul was strangely stilled.

Today some think that our civilization is about to fall. That is a short view. That interpretation works for hysteria, because according to that view, the only thing for us to do, if we want to save our cherished institutions, is to throw ourselves at once into the war with the democracies now engaged against the common enemy.

But there is another view, this one is quieting, the long view. Democracy is not a form of government. It is a spirit. Democracy lies in your heart and mind long before it takes shape in government. You can trample on a form of government, but you cannot kill a spirit. Democracy is stronger in France at this moment than it was a year ago. Do you think that democracy can be bombed out of the heart of London? Do you believe if enemy soldiers were stationed about us today and our country overrun, that you and

I would be less democratic at heart? No, our democracy would rise with our enslavement.

That is history. It was out of the worst tyrannies that democracy sprang as a first-fruit of oppression. Democracy has been here in the hearts of men as far back as we can trace the records. It has been moving on and upward against tremendous odds. Are we to think that it hangs in the balance now on the results of a single battle or war in Europe? Do you see how short-sighted that is? Nay, democracy may be overrun today, but it will rise again tomorrow majestically, surely, just as trees raise their branches after a storm of ice.

Likewise Nazism is more than a form of government, it, too, is an idea. You cannot kill an idea by stabbing it. You can drive out an idea *only* by a better idea. The long view is to make our democracy so efficient, so united, so kindly, that others will say, "Let us have that too." There isn't any other way.

Calvin Coolidge had a way of keeping calm. No matter what crises were pressing in upon him, he had his nap. One day the secretary, nervous and fussy, knowing what affairs of state were waiting to be settled, wakened Mr. Coolidge before the time was up. Deliberately the President sat up, and looking calmly around, said: "Is the country still here?" Whenever I think of that, I am calmed.

What you or I do in our little span of years is not going to shake the world to pieces. It was here long before we came, and it is going to be here centuries after you and I. Hitler and Mussolini, Stalin and Roosevelt have been gathered to our fathers. We are all pretty small and the world is pretty large. Life has an almost astounding way of going on without us; yes and going on to something higher and better. Do not let anyone tell you that the fate of the world lies in any one man's grasp. That is near-sightedness.

I like the calmness which the Duke of Wellington exhibited when he had a subordinate rush down to his quarters to say, "Your Lordship, all is gone! It will soon be over with us!"

"All right!" said the Duke calmly, "Then I will not take off my boots."

Or this conversation between a husband and wife, reported by Prof. Halford E. Luccock in "Christianity and the Individual." The husband had been reading a long and bitter article about socialization of our American life. He put down his paper, interrupted his wife in the midst of a story and gave her the astonishing news that America might be so-

cialized. She asked an irritating question, "What would it mean to socialize our country?" The husband was on the spot. He replied excitedly that the government would run the country, run everything, tell us exactly what we could do and could not do. The wife after deliberating a moment said, "Well, all I have to say is, they're going to have a hard time with the Bloom boy next door." We might do worse in our excitement over a changing world than apply this to present-day Europe.

Let not your heart be troubled. Ye believe in God. Ye believe in the long view. Life doesn't hang in the balance now—let's get the long view. We will be calmed by it.

Now, as a second suggestion for quieting our ruffled nerves, I would have you keep in the forefront of your minds the fact that many disasters which we fear never happen. They evaporate before we reach them. How many of us fight our greatest energy-consuming battles over impending catastrophes which are mostly if not altogether in our own minds.

I always get a great deal of amusement out of the incident in *Through the Looking Glass*, in which as Alice is talking to the Queen, her majesty suddenly starts screaming.

"Oh, oh, oh!" shouts the Queen, and shakes her finger as if she really wanted to shake it off. "My finger's bleeding! Oh, oh, oh, oh!"

"What is the matter," said Alice as soon as she could make herself heard, "have you pricked your finger?"

"I haven't pricked it yet," the Queen said, "but I soon shall—oh, oh, oh!"

"When do you expect to do it?" Alice asked calmly, feeling as though she wanted to laugh.

"When I fasten my shawl again," the poor Queen groaned.

A little later the Queen did prick her finger.

"Why don't you scream now?" Alice asked.

"Why, I've done all the screaming already," said the Queen. "What would be the good of having it all over again?"

Today, some of us are screaming, "Oh, oh, oh! My finger's bleeding. I haven't pricked it yet, but I soon shall, oh, oh, oh!"

If someone asks, "when do you expect to do it?" we answer, "I don't know, but I shall soon, oh, oh, oh!" Thus do we work ourselves into a blind, unthinking hysteria of fear over a disaster which most likely can be avoided if we stay calm, and employ the invincible spiritual weapons which God has made available for us. Let us remember that

very high per cent of disasters never happen.

Third, we can keep in mind that you and need not be slaves to emotions and ideas out that we can control and master them. Just now many of us are virtually enslaved by the emotion of fear and worry. We may not show it outwardly, but inwardly we are being eaten up by man's greatest enemy — fear. Consequently anything we look at or hear is browned out of perspective; the difficulties look greater than they really are. In fact, the first effect of an emotional upset is to throw everything out of focus. We don't ask for two or five or ten thousand airplanes; we scream, "Oh, oh, oh, give us 50,000 airplanes at once!" "Oh, oh, oh! I'm going to prick my finger! Give us a billion dollars worth of navy!" No thought out relationship at all between the real needs and the appropriation; it is a case of the emotion out of control.

But that is no different from what you and are likely to do. We are guilty of this constantly. We forget that we can choose our own thoughts; choose what we will think, and or the most part how we will feel. It is the child who never grew up who is compelled and overwhelmed by his emotional life. There are threads before us, beautiful and lovely, gently and mean, which may be woven into the tapestry called life — which will we choose? For we may select the color of our thinking and our feeling tapestry.

We may choose the thread of anxiety and fear that some day we will be overrun, and the civilization we cherish so dearly erased from the black-board of the earth. We may choose to believe that there is only one way to stop physical force; therefore we must become cruel and bestial too. But there are

other threads before us as we stand at the loom, and you and I as Christians may choose the colors of Christ. We may choose to believe that truth is stronger than lies; that faith is more potent than despair; that love can overcome hate; that forgiveness heals while bitterness enflames. We may choose to believe that soul-force, God-force, are the last word in this universe.

When we awake in the morning, we may say to ourselves,

"Still, still with thee, when purple morning breaketh,

When the bird waketh and the shadows flee;

Fairer than morning, lovelier than the daylight,

Dawns the sweet consciousness, I am with thee."

And at night ere we fall into sleep, we may bring to our tapestry of slumber this thought: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee."

So may we defeat fear. By taking the long view — which says that sorrow may abide for the day, but joy cometh on the morrow. This world and its spiritual values will outlast man. Second, by taking thought of the fact that many disasters we fear never happen. Life has a way of interjecting factors which completely change the outcome. Third, we will remember, that we are to master thought and emotion and not they us. Therefore we will select the threads which we as Christians may elect; truth, faith, goodwill, forgiveness, Christ, God.

"Let not your heart be troubled. Ye believe in God."

GOOD AMMUNITION FOR YOUR GUN

Dr. Stanley High, Special Staff Writer for the *Reader's Digest*, writes *The Expositor*, "You probably saw the article in the October issue of the *Reader's Digest*, by Channing Pollock, entitled, 'Why I Do Not Go To Church.' Within a month of its publication the *Reader's Digest* received more than 15,000 replies to that article. The letters came from every state in the Union, from all American dependencies, from 22 foreign countries and from every rank and condition of people. — One of them — the one which seemed to us most likely to be of practical use to those in positions of church leadership and most likely to carry weight with those who do not go to church — is being published in the January issue of the *Reader's Digest*."

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Do not hesitate to send your request for fifty free copies of the article "Now I Am For The Church," by Roger William Riis, to Dr. Stanley High, *Reader's Digest*, Noroton, Conn.

THE ABIDING MINISTRY

SAMUEL BLAIR

ONE of the unique experiences of the long pastorate is that it does not seem long. Perhaps the main reason for this lies in the fact that, as Jacob served seven years while waiting for Rachael, and felt that the time was short because of the great love he bore her—so the years of a pastor who serves, because enamored of his people, seem short. The close and tender friendships engendered through a long pastorate explain not only the sense of lightness of the fleeting years, but also account for the variety and vividness of the experience.

The man who seeks to avoid difficulties by leaving one church and seeking another is pitting his instinct for least resistance against common reason. The Garden of Eden, according to the latest surveys, is not included in any parish domain. The mood of the poet of ancient days, as he longed for the wings of a dove that he might fly away and be at rest, had as its basis this same fallacy of the fancied protection or freedom from problems afforded by the distant scene. That this idea is deeply embedded in the human heart is evidenced by the number of proverbs expressive of the notion—Far away fields look greenest. Familiarity breeds contempt, Distance lends enchantment.

There are times when it is ridiculously easy to sympathize with the Psalmist's desire to fly away and be at rest. All of us have experienced it. But the fact that David prefaced his words with an apology indicates his cognizance of the fact that they were fallacious. "And I said." Thus he is telling us that in a time of trial and discouragement he yearned to be elsewhere. Peace of soul is not determined by locality, however. Indeed there is always a danger of flying "from ills we have to others that we know not of." To move, of course, is easier than to grow. To change pulpits sometimes comes easier than to change one's ways. We have not here an abiding city, becomes the pet maxim, while more incense is burned to the moving van, amid the solemn chanting of, "Where do we go From Here?"

The demands on a man who stays in his

parish, faces his own inadequacies, and overcomes them, are very searching. His preaching demands continuous study, for a few star sermons will not suffice for the long run. He must toil without ceasing to avoid going stale.

Moving to a new pastorate, a minister is invariably received with enthusiasm. If he is wise he will capitalize on this general feeling of goodwill to get some things accomplished, which may be impossible later on. The work in the new field of labor will at first prove stimulating and satisfying because of the unfamiliar problems and unexpected opportunities which it brings. Sermons are fresh again, and no one in the vicinity has heard one's pet illustrations or his favorite bits of poetry! A man soon knows his people and they know him. He completes the process of organizing or reorganizing the church, and the limit of its expansion is definitely reached. The ideas in his mind become thoroughly familiar—perhaps painfully so—to everyone in the congregation. Suddenly, work in that church seems dull and tedious, and an unexpected invitation to move elsewhere has an almost irresistible appeal. Taking a new church seems curiously easy, staying in the old church immeasurably difficult.

And yet, the variety and value of experiences in one parish may be fully as rich as those of one who moves from place to place. Doubtless, Charles Kingsley found in his little parish of Eversley, all the types of spiritual need and all the claims on himself as pastor which several pastorates might have furnished. A long pastorate is a Pilgrim's Progress, replete with ever-changing interests. Furthermore, there are demands incident to this type of pastorate which the short-term man knows nothing of.

Repetition, doubtless, there will be in the protracted pastorate, but the circle becomes a spiral when, through harder study and deeper knowledge of the people's needs, one's ministry becomes more dynamic and vital. Unfortunately it sometimes happens that a minister does not realize when his work is done, and by over-staying his time he may undo many fine things he has conscientiously

labored to achieve. The ambassador of God should be sensitive enough and live close enough to God to realize when his usefulness in one place is over.

Long pastorates, with their culminating influence have their decided merits. Not a few of them, on the other hand, would have been more fruitful had they ended earlier. A man ought to go to a church to do a certain definite task. When he has finished that task he ought to have sense enough to quit and go elsewhere. It may even be advisable to withdraw before the task is quite complete, if it is conspicuously evident that he is losing his influence or the work appears to diminish. To finish the task may take three years or it may require ten.

Many will debate the question as to whether the system of quick ministerial turn-over, prevailing among some of the denominations, is not in the long run conducive to a restlessness which may be damaging to the finer phases of the ministry. Ambition is not to be condemned and a desire to advance is commendable, but when every twelve months the field is thrown wide open and everyone is potentially in a position to be benefited by the resultant re-adjustment, it requires effort to be calm and content and to continue in one's present field for another — and another — and yet another year. The task is one that draws heavily on the capital of a man's initiative if the ministerial pump is to be kept from wheezing. Indeed, the task of keeping the quiver full, the bow resilient, the arms vigorous and the aim true, is one calling for the utmost vigilance of heart, mind and soul, but such is the price of the abiding ministry.

That all flesh is not the same flesh is true of the man in the pulpit as well as the man in the pew, hence due cognizance must be taken of the various types of clergy. While essentially alike with regard to the character of their mission, it does not follow that that

they are similar in personality and ability. There is Paul, Apollos and Cephas. One an eloquent preacher, one a veritable wizard of finance, one a great organizer, one a devoted pastor, a fifth a Church builder, a sixth an able executive and administrator. A liberal may be followed by a conservative, a reticent fellow by a 'good mixer,' a zephyr by a cyclone, a dashing meteor by a steady star. Churches in their selection of pastors frequently, though sometimes unconsciously, swing pendulum-wise from one extreme to the other. Thus the law of averages is maintained and the work of one minister, supplementing that of another, makes for symmetrical development and a well balanced administration.

How long should a pastorate be? *Time* is not the supreme test of the pastorate — *service to humanity* is. The canon by which to determine the true length of a pastorate is results. "By their fruits ye shall know them," declared the incomparable Teacher of Galilee, whose own public ministry was of the "three year limit" type. But from the standpoint of the good accomplished during that time it was unlimited. His, truly, was an abiding ministry if there ever was one.

Who of us engaged in the glorious mission of disseminating the blessed gospel of the Son of God, and earnestly desiring to bring to the white canvas the consecrated brush and "paint the thing as we see it, for the God of things as they are" does not need to pray?

O Master "Let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.
Arm me with jealous care,
.....

As in Thy sight to live
And, oh, Thy servant, Lord, prepare
A strict account to give."

No Easy Task

Let us remember that our pacifists are in good standing. They are sincere and intelligent and devoted men and women, so convinced of the "supreme value of every human personality" that they refuse to join in organized violence against human beings. This is not going to be easy. All the old vulgar and un-Christian devices of name-calling,

petty social persecution, unjust and untrue "spy" accusations, will be called into play if we go to war. Christians who believe in war as a regrettable necessity, if they are to retain a shred of Christianity, must keep their minds clear and their hearts just, and fight for the rights of their pacifist brethren.—From an editorial in *The Christian Leader*.

A Worried HUSBAND

ANONYMOUS

The Study,
Late Wednesday Night,

My dear Mary:

WE have been married four years now and as I sit here in my study, I catch myself musing over the many changes that have taken place during this while, changes that have come not just because you married me, but changes that have come primarily because you have entered that coterie of women known as preachers' wives.

Recently, it seems to me, the glamour of our courtship days has faded. Before we were married you enjoyed seeing your lover the focus of so much attention. I chuckle to myself to recall the time you tried to defend me from Aunt Polly Simmons when she said I was too dramatic. You took up for me only to have the dear old soul say, "You'll find out in time enough!" They tell the story that you had tears in your eyes when you answered, "Personally, he doesn't mean a thing to me." My dear, you practically announced our engagement with that retort.

What worries me has been the change that began developing the day Mrs. Weston came to talk with you about becoming missionary head for the women's work. It has been since then that things have gone from bad to worse. Bless your heart, you told her that you knew nothing about missions, but she purred, "It would be so sweet to have you lead the programs." That little compliment won you over, but it was right then that the trouble began. You did lead the programs sweetly, no one could deny it, so sweetly that no one else has taken part. Nobody told you that you were slipping into the most common error that besets preachers and their wives, that of doing all the Church work themselves.

You will remember that you began to sense the fact that something was wrong when the Church people began hinting that you sing in the choir. "We need you, Dear!" they put it. Certainly you tried to do your bit, yet you were blind to the embarrassment you gave the director. I know myself that you meant nothing by it when you said that Tommy Collins couldn't "carry a tune in a bucket,"

we all had suspected it, but you see the word got back to Tommy. He has not sung a note since, or have you noticed? Then too, it seemed perfectly natural to you to be asked to take the solo parts in the Christmas cantata. You had always had the lead in school chorals, you have a good voice, but don't you know, Mary, Mrs. Esterbrook had always sung those parts before?

Maybe the fact that the committee came to the parsonage instead of to my study at the Church, was ample justification for your trying to give advice on the matter of changing the Sunday School hour for the summer, but would a doctor's wife have prescribed when a patient went to the house instead of to the office? I do not question the wisdom of your advice, but the very business about which the people had come to me, you solved.

Do you remember that I tried to discuss the problem with you? Tried to show you that you were taking away from me my authority? You gave way to tears saying that you were doing the best you knew, that you were doing more than any normal woman should. You listed your household work, the missionary program, and the choir. I let it pass, but the thing that I saw that you seemingly could not see, was that you were carrying a double load, that of being my wife, and that of being pastor to the Church.

To my dying day I suppose I will remember it, for it sealed my doom here as a minister. It was just after that siege I had with mumps. The pulpit supply committee had come to talk with me about whom to have fill the pulpit, when one of them off-handedly asked you if you had ever preached. They were a bit worried, for the next day was Sunday.

"I have never preached yet," you answered only to have one of them pop up and say, "That's an idea. Other ministers' wives supply for them at different times. There has to be a first time for everything. Why not fill our pulpit tomorrow?"

You filled it all right! With your sense of dramatic values, your well-trained voice, and the fact that you are a woman, you made quite a hit. It was the next Sunday afterwards that the full blow struck me. I had

inished the service, was just a little weary from the exertion, for mumps are a serious business, when I went to the foyer to greet the people as they passed through.

"Your wife did just fine last Sunday," one offered. Another chimed in, "You would have received the surprise of your life if you could have heard your wife's sermon," all of which was in perfect keeping, but the one remark that floored me came from the chairman of the pulpit supply committee. He was only joking, but you know, the great point to any jest lies in the submerged truth that it contains, and oh, how this remark has been laughed at throughout the Church! You know, or you yourself have made considerable sport of it at a number of little informal gatherings, that cunning jibe, "Your wife is a better preacher than you are, Reverend." It may have seemed funny to you, my dear, but that remark has meant tragedy for me, and must mean the same to you, for after all we are husband and wife together.

Innocently you have taken more and more of the responsibility that should be mine. Gradually the people have come to feel just a little sorry for you. Quietly the impression has infiltrated itself through the congregation that you, my dear, have married a man not quite your intellectual equal. With some you have become the subject of out-spoken sym-

pathy, an attitude that you have not only not squelched but have permitted to flourish.

I know that you would not harm me, nor rob me of my prestige, would not say a disloyal word, yet without your realizing it, you have ruined my influence with this Church. Women are better showmen than men, better dramatists, closer to the elemental impulses that serve as the mainspring of all our actions. You women! Most every preacher knows that at any moment his wife can "steal the show," which may seem a crude way of saying it, but that is my point.

So, don't you see why I am writing this letter to you? We are moving to a new field. It is a slightly larger Church and hundreds of miles away. We go to them as strangers. Just how easy it may prove for you to live in the background, I cannot foresee, but quite definitely I do not want you to lead in the work of that Church. I do not want you to preach, or to sing solos, or to engineer the policies of the organizations within the Church. I want you, as my wife, to help the Church see what only you can show them, and that is that I am their pastor. That is your big task, Mary, for what I am really needing now is for you to let me have back my job.

Devotedly,

Your husband, John

The New CHRISTIAN

HAROLD A. SEVENER

A CHRISTIAN is a born-again creation. Old things have passed away. All things become new. This is literally true, and a fact which never should be lost sight of by the new member of Christ's household or his pastor. Formerly he walked by sight. He used his physical eyes. That which he wanted he took by force of his physical strength. He was born of flesh. His appetites were of the flesh. He served the flesh. The goals toward which he strove were fleshly goals. He looked forward to a fleshly end, the grave.

Now — all is changed!

The eyes with which his new creation looks

out upon the world are no longer his physical eyes but are spiritual. He does not walk by sight but by faith. The force of his physical strength, by which he formerly gained what he wanted, he must lay aside. Formerly a man, mature and commanding, he has become a son. As a child he must learn obedience to and dependence upon his Father. No longer does he take what he wants. Now he must ask for it. Humbly, as a child, he must relinquish to the Father all question as to its advisability.

As a son he steps into a new family and a new routine. He must learn a new language. He must conform to new standards.

He must eat a different food. He now has, in addition to the physical, a spiritual body which he must feed as well. He must learn that an unbalanced diet will affect this latter body as uncomfortably and disastrously as it will his fleshly body. If he is wise therefore, he will begin early to cultivate appetites for food that will promote robust health in this spiritual body. The surest way to do this is to go directly to the word of God itself. Read. Each time he reads a new wealth will open up which was not visible before. The first time only the high lights will touch him. Upon the second reading a few details will creep into the outline. Gradually, pictures will appear until they resemble the heavens above for multitude. As each succeeding telescope brings increased numbers of the constellations to human vision as the power is raised, so the pictures increase in size and detail as growth and strength lend vision to the spiritual eyes through which one views the God-inspired pages.

Being newly adopted into a strange family it is good and wise for a new Christian to be with them as much as possible. They are his brothers and sisters. He is going to be with them forever. The earlier he orients himself the more quickly will he feel at home. He should cultivate them therefore, even to the extent of making a nuisance of himself if necessary, until he has won a place for himself among them, always remembering that he is the square peg whose corners must be rounded off, that he must learn their ways and not expect them to conform to his ways.

Heretofore the honor and glory and advancement for which he has striven has been of men. It will be hard for him to turn his back upon these things. Yet he must if he wishes to win recognition and promotion in this new world. He is beginning to see invisible things with his new spiritual eyes. He must learn quickly that God also sees the invisible out of spiritual eyes. And that indeed the eyes he uses are in point of fact identical with the eyes God uses. His sense of values therefore must undergo a complete revision. He must place spiritual values above physical values. Since the human soul presents the ultimate in spiritual value he must learn to place it above all other commodities. It must be recognized by him as being God's most valued possession. It represents God's standard of value as gold represents man's standard of value. And, as in the world, men are esteemed in proportion to the amount of gold they possess, he must learn that here

men win recognition and promotion and esteem in proportion to the number of souls they win. He will strive early to become a soul winner.

One of the first lessons the new son will have to learn and, strangely enough, the hardest one for him to master, is that his Father loves him. He must have that fact ground deep into and rooted within him. Heretofore he has depended upon physical sources of help in times of need, things he could see and touch and feel. He must learn to depend upon One he can neither see nor feel nor hear — oftentimes not even sense. He must learn blind dependence upon his Father's love. He must learn that his Father is in direct touch and communication with him at all times. The greatest homage he can possibly pay God is to trust Him implicitly and to place his complete confidence in His love. In learning that lesson he will face many hardships. Circumstances, seemingly impossible of extrication or deliverance, will confront him. Men will desert and fail him. Even God will seem sometimes to have deserted him. But it will only seem so. For God is but teaching him, as a man teaches his little children. So long as physical means are sufficient to deliver him he will continue to trust in physical means. It is only by placing him in positions where physical means are incapable of delivering or helping him that he learns dependence upon God. And it is only by constant repetition of these lessons that he begins to realize God really does love him and has His eyes upon him at all times. Thus eventually he comes to that dependence upon God which we call faith.

Finally — man is by nature inclined to consider everything from the I, me and mine standpoint. This ego, which the newcomer brings with him, is apt to bring him into conflict unless he begins early to cultivate caution in expressing his own opinions, and patience where the expressed opinions of others might happen to be at variance with his own. To express one's own opinion of course, is always in order if that opinion has been requested, to defend it in the face of wider experience and weightier evidence is not wise.

An appreciation of these few simple facts will bring to the new Christian who heeds them a wealth of understanding concerning the purposes of the trials and hardships which come to him and will save him much needless confusion, strife and mental turmoil in the facing of them.

The Editors' Columns

1

Happy New Year

I AM not wishing anyone a Happy New Year. I haven't that ability. It takes a heap more than wishing to make year or anything else happy. There has been too much wishing and not enough wanting and working, all down the line. Happy New Years, like all other happy things are caught up with by the one who knows where he is going, why he is on the way and the utter necessity of pushing his pedal digits. The coasting car invariably stops and, as invariably, at the foot of the hill.

My sincere hope is that you all may have a Happy New Year, but my friend, it is yours to make. Be occupied. Be about your Father's business as though it really did lie near your heart and your Happy New Year will take care, boundless care, of itself.

J. R. Siegert

1

A Garden Spot

WE had been out for a ride to see the beauties of the field and forest in their gorgeous autumn dress. We planned the trip to go over a mountain top from which several counties could be seen. The highway and stream mother nature seemed to be presenting herself in full dress.

As we got to the top of the mountain it began to snow. No one could remember having seen snow so early in the year. Yet the contrast of snow with trees still leafy was worth hours of meditation.

Finally, we came to a town which seemed to be just another mountain town with little beauty to distinguish it. Suddenly we saw

several magnificent blue spruces in a front yard. Then as if bursting on the view was a garden. We stayed a while and admired the work of a person we still do not know.

In that small town this person had taken small stones, bits of rock and waste material. From them he had fashioned many things of artistic merit. Seats were there for people to rest. Flowers, shrubbery and trees had been planted. It was one of the most unique, and one of the most beautiful gardens I have seen.

One could not help but meditate upon it. Here in a small mountain town, with what material was at hand, and the talent God had given him, some person created a garden which brought beauty and restfulness to his community.

God always gives us material and talents. But He depends upon man to put both material and talents to use. Man must always learn to do some things for himself, and he can do great things when he realizes that we all should be God's fellow-workers.

—W. R. Siegert.

1

On Up the Trail

THE crowd was a large one. The banquet had been elaborate. The program was under way and for the most part consisted of colored motion pictures of wild life in the far northwest, taken by the host. The hand that had operated the camera was not that of a novice. Over many miles of wilderness its owner had "packed" in search of big-game pictures. Pictures he had taken on former safaris had no small bearing upon the enthusiastic crowd in attendance. Some of the color "shots" left one fairly breathless for beauty.

As the pictures were being shown, soft, incidental music furnished a lovely back-

ground above which the voice of the host was raised occasionally by way of amplifying a title here or there or explaining the action being viewed. At one point, never being averse to emphasizing his appearance in the picture, he said, "Somehow or other, I got considerably ahead of my guide on this rocky climb," and before the scene shifted to another tremendous view, the guide, whom he claimed to have outclimbed, appeared some distance ahead, carrying the photographer's gun, his several camera cases, in fact the entire load.

Some are that way. Why, I don't know. But the incident did not startle me as it may have some, for I had been in the wilderness with him and if there is one place where the real man is exposed to view, it is in a wilderness jaunt. What did strike me at the time and since is that whether we admit our superior climbing ability as brashly or not, not a few are of the opinion that we have outclimbed our Guide. We have left Him somewhere to the rear, on back down the trail. We pat ourselves on our backs and bolster our ego and tell ourselves, if not others, that after all while a guide may be essential on one's first venture into a far country, increasingly his value decreases until, after much journeying we feel safe in leaving the Guide behind.

We may think we leave Him behind. The true picture will show however, that on up ahead a bit, He trudges on, quietly, faithfully, unerringly, carrying the load, showing the way. Understanding, even superficially, the wilderness through which we pass, he is a fool who would, if he could, outclimb his Guide. When you have parted from the Guide, you, not he, are on a perilous trail.

Janet

All the Same Difference

IT has been an interesting experience and one not lacking in under-surface application. The time for another jaunt into the lovely land of our neighbor's to the south, draws rapidly near. As usual my shooting will be measured in film footage only. Thinking more nearly to approximate an amateur film of near-professional finish, I have had in mind a new 16mm camera outfit which, while doing all my present outfit does, makes possible practically all the features, laps, superimpositions, animations, fades, wipes, lap-

dissolves and the like, which make the professional motion picture the intensely smooth product it is.

Hence I wrote to half a dozen or more dealers in such equipment, listing in detail my present camera and its battery of lenses of varying speed and focal length, and asking what it all would be worth toward the purchase of the new outfit.

Returns are all in and they could not have been anticipated even by the best of Dr. Gallop's polish specialists. I offered to all to whom I wrote the identical outfit. I asked for the identical product. The returns indicate that I may have the new camera for my old outfit plus sums actually from eight dollars and a half to a mere two hundred and ten, with the Meyers f 1.5 lens or two-twenty-five with a Leitz Hector f 1.4 lens. I still don't comprehend.

But that is nothing new for me for I find myself frequently intrigued by this matter of Christianity. All anyone has to offer the Church and the Lord of the Church is one soiled soul, no more, no less. For it, one would have a soul that had been washed and purified. You and I, to travel the lower road, are rather in the position of the middle men or the retailers. We take the product of one with the purpose of making it more easily available for the other. Regardless of storefront or payroll or firm name, there is no slightest difference between what we all have to distribute or what we all have to collect.

— and yet, look at us! Won't we, or can't we ever see?

Janet

Evangelization Up-to-date

"WE'D be glad to have you unite with our church. You know we have many of the best and monied families of town in our membership. They are really an awfully congenial bunch. I know you'd enjoy knowing them." Naturally they have no texts for their sermons in that church and funeral services consist largely of poetry clipped from the Home Journal and other similar monthlies. The pastor thinks parish calling was laughed out of court with the Virgin Birth and other old foibles of a day that is gone. It really is amazing how long we preachers of today can go without intimating there is such a thing as Scripture. If we can get along without the Word need we be greatly perturbed to learn that our so-called parishoners do the same?

CHURCH METHODS

My New Year Prayer

Dear Lord, for Thy past Providences we humbly give thanks. On the threshold of a new year help me to forget yesterday's failures but not their lessons. Forbid the folly of dwelling in the emotional afterglow of partial successes. Fill me with "holy boldness" to pioneer new pathways for Thy feet.

Help me to trust Thee for the future. Momentous days confront the world. May I know the value of minutes and give each one of them something to keep in store. "So teach me to number my days that I may apply my heart unto wisdom."

In the midst of an untoward generation may I maintain the spiritual glow. Help me to "provide things honest in the sight of all men." May I bless Thee with my lips and with uprightness of life. Grant that my life shall be better than my sermons. Remind me constantly, O Lord, that "simplicity is rock crystal; profundity is mud." Thy servant begs for the gift of prophecy and the spirit of the Crusader.

Give to Christians a new sense of moral distinction. Enlarge our capacity for moral indignation. May we be daring for the right. May we truly share Christ in the New Year.

God bless America. Forgive her sins. May she be great in justice, peace, and brotherhood.

Bless Thy church, O Lord. Clothe her with holiness and power, that Thy Kingdom may come. Amen.

—O. A. H.

When to Pray

Pray when your life grows weary,
Your days become drab and drear,
For these are the days you need guidance,
And prayer brings the Master near.

Pray if youth is upon you;
Cease not if you're in your prime,
And dare not if age compels you
To bow to the rush of time.

—George W. Wiseman.

The Bridge of Prayer

There is a bridge that spans a space,
Unfathomable to eyes,
From this low running zone of earth
To God's Throne in the skies.

So many hearts cross o'er this bridge,
So many loads of care,
Yet through long ages has it stood—
This bridge faith's built of prayer!

—Mac Marshall Anderson.

Serving "Draftees!"

"Ways and Means" for pastors and congregations to serve "Draftees" and their country, are outlined in the following eight points, by Dr. Clarence E. Krumbholz, Secretary of Welfare Dept., National Lutheran Council.

1. Pastors should compile a card file listing names (*and all essential information*) of selectees in their congregations.

2. Be sure that each selectee has a Testament.

3. Youth organizations of congregations should "*develop a systematic plan for the members to correspond with the young men who are at the training camps.*" Send church bulletins.

4. Post list of Lutheran chaplains and camps to which they have been assigned. (*List will be issued by the National Lutheran Council as soon as it is completed.*) Pastors should establish contact between chaplains and selectees.

5. Congregations which are near training camps should "*be alert to every opportunity to serve the boys, especially those who are Lutheran.*"

"*The Service Commission of the Council will probably appoint a key man as representative in these communities near the camps. When such appointment is made pastors will be advised and asked to cooperate in a common Lutheran effort.*"

7. Read Service Commission mail carefully. "*For the sake of your boys*" accept a share in an appeal for funds to support this service when it is made.

Good Stencils at Lower Price

Duplicating Machine stencils and backing sheets, as pictured here, are reported as a possible answer to the needs of many Church offices. The idea was brought out by the Pittsburgh Typewriter & Supply Company,

whose announcement of this same stencil may be found in this issue of The Expositor.

The *backing sheet*, usually affixed firmly to the stencil, is here equipped with a strip of soluble gum, similar to that used on envelope flaps. The buyer may secure as many backing sheets, and as many separate stencils as he desires, and when the stencils are to be used, all that is necessary is to moisten the gum strip on the backing sheet and paste the stencil in place.

This new departure in stencil equipment permits the sale of stencils at a very much reduced price, according to the announcement.

Stencils retain freshness and moisture.

It is claimed that the single stencil sheet, without the backing sheet, permits the manufacturer to pack the sheets closely, thus avoiding drying out and ageing. Further, that the stencils are ideal for typing and stylus drawings, without the ruinous effect of wet backing sheets on machines and printing sheets.

Cutting Stencils. Stencils without the backing sheets attached may be cut to any size desired, simply using a scissors, and attached to the backing sheet in the form or size design calls for. Stencils may be pasted as high or low as needed.

Furniture for use in Rest-Rooms, Lounges

The frame of this couch or chaise lounge, offered by the Royal Metal Company, is of chrome plate, and the one short arm eases getting on or off the couch.

The headrest is designed to be used for back support when sitting upright, or as a pillow in a reclining position. The leatherette covering may be had in a choice of 29 shades. The length is 72 inches, and the width 23 inches.



Help Youth Leaders in Demand For Curbing Liquor Advertising and Sales

The following worthy resolve by young people of the Norwegian Lutheran Church of America deserves the hearty support of every Christian minister and layman throughout the land.

Dr. N. M. Ylvisaker, executive secretary, says, "The primary purpose of the Christian Church is to bring people to Jesus Christ. However, the Church also bears a related moral obligation to society, and all Christian Americans should be aroused by the unfair war the *liquor interests* are now waging against the morals of youth through radio, newspapers, magazines, and billboard advertising.

"The young people of the nation are the first to suffer from a propaganda deliberately aimed at the moral standards which they as young Americans are expected to maintain."

"We are alarmed by the widespread increase in drunkenness, not the least among young American womanhood. We see dead and maimed on our streets and highways as a direct result of the liquor evil. Promises made in pre-repeal days, that not again would America be confronted by lax liquor standards, have been flagrantly disregarded.

"We call upon all able, law-enforcing agencies to mend a situation which has become utterly intolerable, and we pledge our support to every agency so dedicated.

"We pray that our national government will in the emergency now prevailing take im-

mediate steps to prohibit the sale of intoxicating liquors within at least ten miles of all army camps and cantonments, as was done in the war days of 1917-1919."

The Story of the Other Wise Man

A late Sunday afternoon Vesper Service, based on Henry Van Dyke's "The Story of The Other Wise Man," will have especial appeal as a prologue to the Week of Prayer services.

The chancel should be lighted with large candles, to insure soft lighting to enhance the meditative atmosphere desired. Lights in the auditorium should be dimmed or turned off.

The Preface and five chapters of the book should be assigned to readers, especially chosen to suit the message in the chapters. The divisions of the story are —

- Preface
- The Sign in the Sky
- By the Waters of Babylon
- For the Sake of a Little Child
- In the Hidden Way or Sorrow

The Pearl of Great Price

and a careful reading of the story will suggest readers for each part. Readers should wear robes, white if possible. The organ music prior to the opening of the service should be subdued, and distinctly appropriate.

Suggestions are that the pastor read the *Preface*, which will permit the audience to "see into the heart of the author of the story;" *The Sign in the Sky*, by a young woman; *By the Waters of Babylon*, by a young man; *For the Sake of a Little Child*, by a mother; *In the Hidden Way of Sorrow*, by a man, preferably one of advanced age; *The Pearl of Great Price*, by a young man.

The change in readers will be made appropriately during musical numbers, either organ, or quartette with organ.

The reading desk should be equipped with a good reading light, focused on the pages from which the reading is done, and there should be a large candle beside the reading desk to give the idea that the lighting comes from the candle.

After the last chapter is read, the pastor will pronounce the Benediction, accompanied by soft music, and dismiss the audience.

The 1941 Universal Week of Prayer *For the Church*

Each year during the first full week of January, there is a world-wide observance of the Week of Prayer. All churches, except those of the Roman Catholic faith, join in this observance. It is a global fellowship.

The series of topics for next year has been written by Dr. Robert E. Speer at the request of the Department of Evangelism of the Federal Council. The theme about which the daily topics are written is, "Christ the Answer to the World's Need." The daily topics under this general theme are:—

Sunday, January 5—The World and Its Need of Christ.

Monday, January 6—The Sufferings of the Nations.

Tuesday, January 7—The Sufficiency of God.

Wednesday, January 8—Jesus Christ is the Answer.

Thursday, January 9—The Responsibility of America.

Friday, January 10—The Church and Its Business.

Saturday, January 11—The Gospel for Today.

Sunday, January 12—The Coming Kingdom.

During the Week of Prayer and afterwards the churches are requested to enroll every Christian possible in a World Fellowship of Prayer. During the past year thousands across America have been enrolled, and other thousands should be. Prayer changes things when Christians really pray.

Many communities hold union prayer services in some one of the centrally located church buildings. In other communities these union prayer services are rotated from one church to another. Where it does not seem possible to hold union daily services between

two or more churches, then it is advisable for individual churches to go ahead with plans for the observance of the week.

Prayer is needed now if ever when the lights are going out all over the world. The darkness seems more impenetrable than ever before, because it is a projection not only of a slaughter of war, but also of a world upheaval. Strange yeasting forces are disturbing the world order and bringing fear and insecurity to men's minds. Christianity has the answer.

How can the Church gird herself for this testing day? Primarily through prayer, for prayer at its best, is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us in this crisis, make love the victor over hate, and enable us to believe in and work for a new order, grounded on love and justice.

We are all challenged to make this Week of Prayer the spiritual mobilization hour of all our Christian forces.

January 5-12, 1941

GENERAL THEME:

Christ the Answer to the World's Need

FELLOWSHIP IN PRAYER

"Men ought always to pray,"—and never so earnestly as when they face such confusion and perplexity as now prevail throughout the world.

Through prayer we come consciously into the presence of God in whom we find our confidence and our peace. As General Samuel Chapman Armstrong, the founder of Hampton Institute, once wrote: "Prayer is the greatest thing in the world. It keeps us close to God. My own prayer has been most weak, wavering, inconstant; yet has been the best thing I have ever done."

Through prayer our lives are lifted up into the light of God's will as revealed in Christ. This means that penitence must have a large place in our praying—penitence both for our personal sins and shortcomings and also for our corporate failure to make the kind of society which He would have. "Prayer is not only the altar where we ask God for what we need. It is the judgment seat to which we bring what we have made out of what He has given us, that He may test it by His own Divine ideal."

Through prayer we open our lives to inexhaustible resources of creative power which will make us adequate to meet the strain and the responsibilities of these days. In the words of the psychologist, William James, "Energy

which but for prayer would be bound is by prayer set free and operates."

"When ye pray, say *Our*" . . . "*our Father*," "*our daily bread*," "*our trespasses*." Prayer is a fellowship—a fellowship with God in which we may enter into the deepest fellowship with men. In our relationship with God through Christ we are "members one of another." It is therefore most fitting that in prayer we should be conscious of fellowship with all of Christ's people. The Week of Prayer observed simultaneously in all the churches of America is a means through which this spiritual oneness is emphasized and expressed. Through the World's Evangelical Alliance the observance is made world-wide and

" . . . so the whole round earth is every way

Bound by gold chains about the feet of God."

Dr. Robert E. Speer, trusted interpreter of the Gospel of Christ and honored leader in the missionary life of the Church, has outlined the topics for use in America and prepared the daily suggestions for Scripture meditation and prayer.

Sunday, Jan. 5: The World and Its Need of Christ.

I John 5:19-20

Isaiah 46:18

Isaiah 45:21-22

Micah 4:1

Ephesians 2:12-13

Haggai 2:7

Psalms 86:9

Matt. 28:19

John 14:6

Let us not for one moment fail to include ourselves in the whole world's need of Christ and His saving grace and power.

"Lord have mercy on me, a sinner."

"Lord, I believe, help Thou my unbelief."

Let us confess with all men our blindness to the Right in which we ought to walk,—the way of Right in our economic, our social, our political, our international life. And not our blindness only, but our wilfulness and disobedience in failing to walk by the light we already have.

Let us share the shame of mankind in making a habitation of cruelty out of God's fair world.

Let us humbly and honestly seek God's guidance out of the jungle of history into His will, which is peace.

Let us rejoice that we have in our Lord Jesus Christ a perfect ideal of character, normative as an example for us, and that in His Gospel we have an adequate conception of social brotherliness, full resources of moral power and the glory and secret of a perfect Spiritual Fellowship with Christ and in Christ.

Let us look at sin and need in something of the light in which God saw them, when in love He sent His Son to be the propitiation for our sins; and not for ours only, but also for the whole world. (I John 2:2.) Let us penitently lay bare before God our thoughts and deeds, our selfishness and pride.

Let us do this first as individuals, saying in sincerity and shame: "Father I have sinned against heaven and in thy sight and am no more worthy to be called thy Son"; and then corporately as members one of another and of the Church of Christ and of the whole body of humanity, let us bow down and ask the forgiveness of God.

Let us ask for ourselves and for all the world strength to be and to do what we ought, for pity instead of

cruelty, for the love of giving instead of the love of gain, for Godliness instead of greatness.

Let us pray for the areas of Christ's church and God's world, which have their special problems and perils, for the Christians of Germany and the Continent and for their foreign missions cut off from home support; for mission work in Abyssinia and Chosen and the Japanese-controlled areas of China — now sorely hampered or even extinguished; for the effort of the Chinese to defend themselves against the opium traffic fostered by Japan; for the native churches in many lands deprived of accustomed help, that the deprivation may only lead to the speedier development of self-reliance; for churches and missions whose freedom has been abridged and for all peoples whose rights of religious liberty are in peril; for missionaries and the grave discouragements of their work and of travel to and from their fields; for the uniting efficacy of Christian unity across all gulfs of division.

Monday, Jan. 6: The Sufferings of the Nations.

Matt. 24:6-7	Jer. 18:7-8
Romans 1:18	Rev. 22:2
I Peter 3:14-17	Matt. 25:40

Tuesday, Jan. 7: The Sufficiency of God.

Deut. 32:3-4	Psalms 22:28
Isaiah 2:4	Psalms 46:8-11
Isaiah 45:21-22	Psalms 95:3

II Cor. 3:5

Wednesday, Jan. 8: Jesus Christ Is the Answer.

John 8:12	John 12:32
John 14:4	Matt. 11:28
John 7:37	I John 2:2

Psalms 72:11-19

Thursday, Jan. 9: The Responsibility of

America.

Psalms 147:20	I Cor. 4:2
I Cor. 4:7	Luke 12:48

Friday, Jan. 10: The Church and Its Business.

Matt. 16:16-18	John 13:14-35
Jer. 1:5	John 17:21
Mark 16:15	Eph. 5:25-27

I Tim. 3:15

Saturday, Jan. 11: The Gospel for Today.

Mark 1:14-15	Eph. 2:13-14
Matt. 23:8	Acts 17:26
Rom. 1:16	Psalms 85:4-13

Sunday, Jan. 12: The Coming Kingdom.

Matt. 6:10	Zeph. 3:9
Psalms 86:9	Micah 4:2-4
Psalms 2:8	I Cor. 15:25

II Peter 3:13

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THE DEPARTMENT OF EVANGELISM
Room 71, 297 Fourth Avenue
NEW YORK, N. Y.

Week of Prayer

The Week of Prayer in the Churches for 1941 will probably be the most important event in the first quarter of the year, and will probably lay the foundation for the spiritual growth of the Church membership for the entire year.

Grave world events weigh most heavily upon the young people, and their cooperation will be available according to the measure suggested. The prayers and Scripture readings for the various daily meetings should be assigned to the young people as much as is possible.

Evening Services will be especially appealing if made "candle-lighting" services, most of which can be arranged by the young people themselves. House to house calls should be made by young people of the various Churches, announcing the plans for the Week of Prayer program, so that no Church member will be unaware of the privilege of attending these community and parish-wide periods of Prayer.

We hear comments about the need for the government to declare a "National Emergency" in order to force the cooperation of the Nation as a whole in the preparedness program. Every Christian knows there is a world-wide emergency, and that the duty of every Christian is to answer roll call during this week of nation-wide intercession for God's will to be made manifest to believers.

The duty of the Christian is to discover the will of God, so far as our individual and collective efforts in this world crisis are concerned. This understanding will bring about a feeling of consecration on the part of the persons taking part in the Prayer service.

THINGS TO BURY WITH *a Dead Year*

CHARLES HADDON NABERS

Philippians 3:13.

TRAGIC is the cemetery of the human soul wherein faith and hope and love are often interred, where true pride and justified ambition have been laid beneath the sod, and where energy, patience and perseverance lie entombed. Such qualities of the soul should boast of immortality and need no grave gate to be assured of eternal life. But often they die in the heart, and have to be slowly and dolefully carried to a resting place apart from the life in which they once lived, moved and had their being. The life without them is never again fully alive, for something is gone which makes for vitality and engenders growth.

But sublime and marvelous it would be if we could have a cemetery in which we buried with the dead years, the things which ought never to abide in any Christian life. Wonderful if we could have a "God's Acre," with a lot of headstones reading: "Born — on such a year; Died this past year."

In such a cemetery there would be several family plots, more than one of which would be quite large, containing many tombs. One of the large family enclosures would have cut on all the stones the word, "Sin." That family boasts many members, and all definitely undesirable, all distinctly in need of death and burial. The prodigy of sin is as numerous as that of a famous family whose tree was traced in the early history of America, and found to be a sinister line in a hundred communities. The line of sin is even more sinister. Look at some of the headstones we should erect in this family enclosure at the end of the year.

On one slab we read: "The Sin that Doth so Easily Beset Us." How we would like to bury that member of the sin family, and escape from the chains with which he has so long and fast bound us! Each of us has his own weakness, and although we are fully aware of it, down we go. The tragedy of the

past year, and of all the past years lies in the presence in our life of this sin which doth so easily and cleverly beset us, and which trips us up so often. Hardly any two of us are subject to the same evil the same way, but all of us are subject to evil, and with all of us the sin finds an entrance where the gateway to the soul is hardly ever sufficiently barred. At the beginning of a new year, when the Lord takes the old leaf, stained and blotted, and gives us a new one, all unspotted, we need to double and even double again our guards and increase our dependence upon Christ, so that the sin which we hold as a sweet morsel under our tongue may be laid in a deep, deep grave.

On another slab in this same family enclosure we read: "The Little Foxes which Trouble the Tender Vines." In the Song of Solomon is thus described the evils which prevent a person from wielding a strong influence for good, and which destroys power, and weakens witnessing, even though it may not rob one of salvation. It is the sort of habit that prevents a man from being known as a gentleman, and a woman from being described as a Christian lady. One of the most prevalent little foxes is that of Discourtesy. From either carelessness or from studied meanness a lot of people designated as Christians are just about as discourteous as it is possible for men and women to be. Courtesy is a Christian grace much needed. Discourtesy slays the enthusiasm of youth and nags to death the interest of the babe in Christ. The religion of Christ ought to make Christians nice to each other, and to those outside the church. It is easy to be snappy and brusque and spiteful and cross and glum, but these things are little foxes of sin that trouble the tender vines of Christian living, and they ought to be buried immediately and finally.

On another slab in this same family enclosure we read: "Hatred." What is wrong with the war-torn world? Hatred. What is wrong with

the strife-divided community? Hatred. What is wrong with the life facing two ways? Hatred. Christ taught us to hate evil, and not people, not even the people who embody the evil. He hated the sin while at the same time He loved the sinner. Some of His far-away followers hate a person so much that they hate anything that person will say or do.

Wander around this "Sin" enclosure and read other headstones, all of which should be there if our souls are to be right with God in the New Year: "Prejudice, Lying, Loose talking, Presumptuous sin, Secret faults."

Another large family plot in this Old Year Graveyard will have over its gateway the family name, "Failure." Within we see many graves for we have made many failures in the year that has vanished. On one tomb we read: "Failure Financial," but hardly any other grave in the plot has so few mourners after the first few days as this one. One soon discovers that other failures have been more tragic than the failures to make and to hold money.

For instance this name is more distressing: "Failure in Definite Accomplishment." The year was unworthy of permanent record because there was nothing worthwhile to write opposite our names with the statement that this was a good thing, and we were mainly responsible for it. As we hide our failure out of sight lest its presence discourage us in the new year, we muse upon the reason for such failure, and we are forced to admit that we didn't put before us a definite goal, and pursue it with all our mind, and all our heart, and all our strength, and all our soul. We didn't win the prize, because we didn't try for the prize. We didn't even find out that there was a prize until it was too late to enter; and even if we had found out, we probably wouldn't have entered, for it would have been a big bother. Therefore failure. Bury it deep!

Near by is another tomb in this same family plot bearing this marker: "Failure in Trend of Life." The year has ended with the feet on a lower road than when the year began. There has been a sloughing off of high ideals, a toning down of carefulness in conduct, a let down in habits, and a growing disregard for the opinions of our comrades, and of the community. We let up here, and we let up there, and nothing happened, except — a deterioration of character, and at the end of the year the distance between us and the kingdom of God is greater than when the

year was young. That tendency must be buried if we are to live!

"If I allow the sordid things
Of earth to press
Me to their bosom without sign
Of inward stress,
My actions tell, however suave
My words may be,
That what I love has claimed not part
But most of me.

"If I bestow on greed or gold
Approving nods,
I then confess that I adore
Earth's lifeless gods,
And worship them, no matter what
I might disclaim,
Accepting God, not with my heart,
But just in name.

"But if I yield myself to Christ
And with each day,
Give unto Him the love that earth
Now takes away,
His will would then be my concern,
For this I know,
That where I place my love, there too,
My heart will go."

In this cemetery where we should hold funerals for things in the dead year is a little plot marked, "Success." Past successes must be buried if we are to work with zeal and power in the present for God. We cannot live today off the success of yesterday, and as the humorist remarked: "A mail man is not the only person who has to keep on delivering." There must be a burial place for failures lest they prove too discouraging, and there must likewise be a tomb for successes lest they prove too flattering.

But over yonder is another large family plot. Over its entrance and in large letters are two words: "Worry and Fear." Worry and Fear add greatly to the tension of life. When tension gets too great, life ends. Of course it is much easier to attend the funeral of another man's worry than to inter our own. What Shakespeare said about grief applies even more to a worry or a fear, "Everybody can master a grief but he that has it." Ditto fear. Ditto worry. The Christian way to bury both fear and worry is well said in these lines:

"I have closed the door on Fear,
He has lived with me far too long.
If he were to break forth and reappear,
I should lift my eyes and look at the sky,
And sing aloud, and lightly run by;
He will never follow a song.

"I have closed the door on Gloom,
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun.
And radiant lamps when the day is done,
And the breeze of the world blowing through."

Having Loved THIS PRESENT WORLD

CLARENCE EDWARD MACARTNEY

"Demas hath forsaken me, having loved this present world."—II Tim. 4:10.

THE family of the Greek merchant, Demetrius, are gathered in the garden in front of their red-roofed villa on the eastern shore of the Bay of Salonica. Across the bay, to the southwest, the snow on its summit turning pink and red under the last rays of the sun, rises the fabled abode of the gods, Mt. Olympus. Coming down the gravelled walk to the benches, where his family and friends are sitting by the shore of the bay, Demetrius thus addresses his daughter Damaris:

"Damaris, where is thy brother Demas? Why comes he not? It is a fortnight since we heard from him at Athens. Tomorrow the races are held at the stadium. I have wagered a hundred thousand sesterces on the bay team which I bought for Demas at Antioch. Only Demas can drive this team, and without him the race is lost."

"Father," answers Damaris, "perhaps Demas is returning by land. But there is Nereus now!"

"Where, Nereus," said Demetrius, "is thy master? Why comest thou alone? No harm hath befallen my son, I trust."

"Here, sire, my master bade me give thee this."

Demetrius takes the roll of parchment, breaks the seal, and begins to read. As he reads a look of fear, disgust, and rage comes over his countenance.

"Hear, children of Demetrius," he cries, "Demas hath forsaken us! Demas hath abandoned his father, his mother, his brother, and his sister! He hath forsaken the gods! Demas hath become a Christian, a follower of the despised Crucified One, a disciple of that wild agitator, Paul, who was driven out of Thessalonica the last Ides of March! Hear what he writes":

"Dear father: Strolling ten days ago through the market place at Athens, where the philosophers and orators are wont to teach and to speak, I heard one speaking to a company who stood about him. He was altogether different from the rhetoricians and philosophers and players with words and babblers whom I have heard before. He seemed to speak with authority, and his words stirred

deeply my heart. He spoke of God, of sin, of Eternal Life, and of one, Christ, who had died on the Cross, and in whom we have forgiveness and Eternal Life. When at the close he called all those who would repent and believe to follow him, I went with him to his house. There I heard more about Eternal Life. Now I have become a disciple of the Way. I renounce the world of fashion and idleness and pleasure and wealth that hitherto I have known. Salute Andronicus, my brother, and Damaris, my sister, and my mother. One thing only I ask, father. Wilt thou for me manumit Nereus and my other slaves? All the rest of my possessions I leave with thee. Mourn not for me father, for my heart is full of joy. I will pray that one day thou, with all our family, wilt find the Lord whom I have found."

That may have been the beginning of the Christian history of Demas. It was a bright morning. Alas, the clouds gather at the eventide. Here he lies buried, and here is his epitaph, one of the saddest of the Bible—**"DEMAS HATH FORSAKEN ME, HAVING LOVED THIS PRESENT WORLD."**

Had it not been for this final mention of Demas by Paul, Demas would have gone down in history as a true and faithful follower of Paul and of Christ. Future ages would have thought of him in the terms in which he is mentioned in Paul's Letter to Philemon: "There salute thee Epaphras, my fellow prisoner in Christ, Marcus, Aristarchus, Luke, Demas, my fellow laborers." Or, as he is mentioned in the end of the Letter to the Church at Colossae, "Luke, the beloved physician, and Demas, greet you." Demas appears here in high company, with such men as Luke and Epaphras and Aristarchus. A message from Demas warms the heart of Christians in far off churches. Had this been all we knew about him, Demas would have been a name for young men's leagues; stained glass windows and marble sculptures would have described him. Churches would have been named the Church of St. Demas. Instead of that, this is all that we remember about him,—"Demas hath forsaken me, having loved this present world."

After his conversion Demas appears to have

been much in the company of Paul, no doubt following him on some of his long journeys in Europe and in Asia and across the seas. Although he is not named with Luke and Aristarchus as one of those who sailed with Paul on the shipwreck journey to Rome, he evidently thought so much of Paul and of the Christian faith that he joined Paul during his first imprisonment at Rome. Apparently, too, when Paul was brought back to Rome the second time, for the imprisonment which ended in his death, Demas was one of his companions. Thus far everything is to the credit and high honor of Demas. Among all the friends of Paul you feel that you can count on Demas. Now alas, at the very end Demas fails.

Did Demas begin to fear that he would share the fate of Paul? That Nero would put him to death too? Did some sudden temptation grip him and bring him into the dust so that he felt ashamed to renew his association with Paul? We can only imagine what it was. But we can imagine, too, a scene that perhaps took place in the Mamertime dungeon. Luke, the beloved physician appears at the gates of the dungeon one morning, and having been admitted by the guard, comes to the circular chamber where Paul is chained. We can imagine a conversation something like this:

Lucas: "Father in Christ, I dread to tell thee—Demas hath forsaken thee. At the Appian Gates last night Rufus and thy cousin Herodian met him as he passed through the gates going eastward. He sought to avoid them; but when they hailed him and asked him whither he was going and how thou wast, he told them that he was giving up his Christian faith and was bound for his home at Thessalonica. I would have kept from thee this wound, Paul, but since thou hast asked me I must tell thee the truth."

Paul: "Demas hath forsaken me! This present world! What power it has over the souls of men! I thought that I had broken its power over the soul of Demas, but now the world has claimed him again. Demas hath forsaken me, having loved this present world!"

Of all the epitaphs on the graves of those who have backslidden from the Christian faith and have turned again to this world, the epitaph on the grave of Demas is the most embracing. It describes them all, whether it was fear of persecution, or fear of the loss of this world's goods, or the explosion of some long subdued passion, this is the

epitaph that tells their story, "Having loved this present world."

Standing over the grave of Demas and reading that epitaph, "Having loved this present world," there comes to mind the saying of a venerable follower of Christ, perhaps the oldest Christian then in the world, both in age and in the length of time that he had known and followed Christ. He had seen Christians of great promise dragged back into the world, and writing to young men he gives them this warning and counsel: "Love not the world, neither the things that are in the world. The world passeth away and the love of it, but he that doeth the will of God abideth forever."

This is an epitaph which preaches its own sermon. The meaning of it is so apparent and so piercing that no one can miss it, and it warns us all to be on our guard against the seductive influence of the world in which we live, a world which is the natural and eternal enemy of Christ. It is not enough that the worthlessness of this present world should be demonstrated. We must have what the Scottish preacher, Dr. Chalmers, in a famous sermon called "the expulsive power of a new affection." If our love for Christ grows cold, any and every transgression, denial, betrayal is possible. Watch and pray lest we enter into temptation.

There is a record of the name Demas appearing among the politarchs, or magistrates, of Thessalonica. It is possible that when Demas renounced the Christian faith and returned to Thessalonica that he was elevated to this office. As we used our imagination as to the beginning of the Christian life of Demas, now let us use it with regard to his life as a magistrate at Thessalonica.

In the crowded stadium on the top of the hill at Thessalonica, prisoners guilty of various crimes are brought before the box of the magistrate in the arena and sentenced to their fate. Now appears before Demas a man still in the morning of life. The moment Demas looks upon him he starts and a pallor comes over his face. It is none other than Crescens, his old friend and the friend of Paul. Hoping that Crescens will not recognize him, Demas asks the clerk for the charge against the prisoner, and the clerk answers, "An atheist; a destroyer of the gods; a Christian." Then Demas, turning to the prisoner in front of him, asks him the routine question, "Wilt thou swear by the image of Caesar? Wilt thou revile Christ?" Crescens answered, "I will not swear by Caesar's image! I will

not renounce Christ, for He hath redeemed me from sin and from death." Demas replies, "If thou dost not repent and revile Christ, then I will commit thee to the flames or to the beasts of the arena." "I fear not the flames, neither do I fear the beasts," answers Crescens. "But, sir, thy face is familiar—Where is it that I have seen thee before? Thou art not Luke, neither art thou Aristarchus, neither art thou Tychichus, for he was thrown to the beasts at Ephesus. Now I know—Thou art Demas!"

"Yes," replied Demas. "Thou art right. It is Demas who is thy judge. As magistrate I

must condemn thee, Crescens, to the beasts in the arena. But, Crescens, hesitate not. Hold fast to thy faith! Hold fast to thy Christ! The martyr's crown will soon be thine. Soon thou wilt be with Luke and Tychichus and Aristarchus, all that noble circle that used to meet at Rome. Soon thou wilt be with Paul himself. Would that thy fate, Crescens, were mine! Now I recall the words of our Lord which Lucas would sometimes read to us, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Peace, Crescens, eternal peace be with thy soul.

THE MESSAGE OF JOB

FRANK B. FAGERBURG

DR. POTTER, grand old prophet and man of faith, was reading the scripture lesson in prayer meeting one evening in the State Street Baptist Church, Springfield, Massachusetts. Dr. Potter read these words from Psalm 37: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Here he stopped and said, "Perhaps David never did but I have!" You, too, have in mind instances about which you know. There is a man who is dishonest in his business, hard and unsympathetic in his dealings, perhaps immoral in his private life. But as far as you can see he goes right on in his wickedness unpunished.

One day a man came to grips with this problem and as a result we have the *Book of Job*. Who the author is we do not know. When or where he lived we cannot tell. So it comes down through the ages—just a human voice speaking to other human hearts.

The *Book of Job* is a long Hebrew poem. Perhaps its length, or its strange style has helped to make it unfamiliar, but for whatever reason, *Job* is not much read today. And yet as a work of art we can scarcely exaggerate its value. Anthony Froude, in this essay on *Job*, describes this poem as "towering up alone far away above all the poetry of the world," while the great Carlyle wrote of it, "One of the grandest things ever written with pen." As a work of Philosophy the thinkers of the ages have given tribute to *Job*. Yet, no book of the Bible has been a greater problem to the scholars for it has been difficult to translate.

The old Hebrew of Job's time had a very definite theory about life. It was this—God gives man's rewards and punishments here in this life. A good man always prospers, a bad man always meets adversity. This bit of theology was all neatly wrapped up and tied in a cozy little package. There was not yet a conviction of personal immortality, so if God were just this must be so. See how their logic works, it is clear as day: good men prosper, sinners suffer, Job has suffered, therefore Job has sinned. There is just one obstacle in the way of this "comfy" theory—Job has not sinned. He knows in his heart that he has been a good, faithful man.

Job gives us the situation which has occurred more than once in the world's history where theory meets life, where theology meets facts and yet cannot explain the facts. Here is a man who has the courage to stand in the face of the wisest of his day and give the lie to their neat theories, and thus, once for all, this book has disputed the truth of the old doctrine that sinners suffer and the righteous prosper by proving that the righteous may suffer too. The book of Job does not answer the question *why*, but it is a grand protest against the false theology of that day.

We need this message of Job today. How many times do we hear people say, who have passed through great trouble, "I don't know what I have done to deserve this." Job says that is not the answer. We do not know why but the righteous suffer many times, and the sinful prosper. We can save ourselves a great deal of needless worry if we remember Job's answer.

But that is not the great message of Job. The great message of Job is its answer to the cynicism of Satan, "Doth Job fear God for naught?" That is, will a man be good for nothing? Men are good only because they think they will get paid for it. "Skin for skin, yea all that a man hath he will give for his life."

There are plenty of cynics like Satan in this story who see goodness as at bottom a very selfish thing. And these same cynics are not without basis for their cynicism. There are a great many very good people who see religion as a kind of bargain that a man makes with God—"Lord you prosper me and I'll serve you." You will recall how when Jacob was fleeing from his brother Esau, whom he had cheated, he made a vow to God. Listen, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; *then* shall the Lord be my God." It is like two little boys bargaining, "You play nice with me and I'll play nice with you."

So we have people religious for all kinds of reasons—because they are afraid to be bad, because they want to go to heaven, because they want to be approved by men,

because it makes business good, because they have an idea that somehow God is going to prosper them if they are faithful.

Job gives us faithfulness at its best. He had taken the barter out of religion. It was not for him a matter to give and get, it was a matter of right for right's sake. It was a matter of goodness because goodness was best no matter what it might bring, it was a matter of faith in God in scorn of circumstance. "Religion," says Job, "is like love and marriage at their best, for better or for worse." Does it pay to be good? Faugh! What matter if it pays or not. It is like asking if patriotism pays, if love pays, if friendship pays, if motherhood pays. Nobody cares if they pay, they are their own glorious reward, because somehow their principles are woven into the texture of human life, and life is not life without them.

What good did Jesus' faithfulness do Him as we measure rewards? It brought him to a cross. But contrast young Jacob's fit of the "gimmies"—"If God will be with me, . . . keep me . . . and give me . . . then shall the Lord be my God"—with Jesus in the Garden—"Father, let this cup pass from me but *nevertheless*, Thy will be done!" The first is heathenism, the second is Christianity.

More THAN OUR DUTY

GEORGE E. HERBERT

"We have done that which it was our duty to do." Luke 17:10b.

THIS sentence from Luke expresses almost perfectly the feeling of most of us, perhaps of all of us, in the fulfillment of our tasks. When we have done our duty as that duty is defined by some one superior to us, we congratulate ourselves on having faithfully done our duty. But are we never bound to anything greater, anything higher than our duty in living our lives as Christians? Does our living, our life, cease with duty? Have we achieved full Christian character and become the real friends of Christ by doing only our duty, that is the things commanded us by Christ, our Master?

Two Answers to these Questions

When we turn to a chapter in Luke previous to this seventeenth, out of which our text is taken, we find a discussion on the second coming of Christ. The Lord is represented as coming from a wedding feast to His own

home, where His servants wait up to admit Him on His return. When the Master returned the servants who were found waiting and watching by their Lord, were given a feast served by Him. Here the servants and their Lord are represented as having entered into real fellowship. The Master feasted and served the servants for faithfulness to duty. Something more than a slave-master relationship existed. From this account we would be led to believe that faithfulness to one's duty is sufficient to attain unto perfect fellowship with Christ, and that one is bound in achievement of real friendship and union with Christ by nothing more than, nothing higher than duty.

But when we turn to chapter seventeen, verses 7-10, out of which our text is taken, another view, a contrast, is found. "What lord or master is there who having a servant plowing a field will say to the servant when he returns from the field, 'Come straightway and

sit down to meat! Will not the master rather say to the servant, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink!' Will the master in this case thank the servant and give him a feast for doing only those things which had been commanded of him; those things which it was the servant's duty to do? No, in this parable the servant is told that he must not expect the master to thank him, much less wait on him. Thus the servants, you and I, do not need to hope for real fellowship with our master, Christ, by the simple act of doing our duty. It is implied that the servant, you and I, must do more than our duty in our quest for Christian fellowship and character, in our quest for fellowship with Christ.

The pharisee and the Publican went up into the temple to pray. This was their duty. They were orthodox Jews and they were doing that which had been commanded of them. The Pharisee was satisfied with having done his duty and stopped with having done his duty. But the Publican went a step farther and in self-forgetfulness surrendered his whole soul completely to God. The Pharisee in his act of prayer came not one whit closer to God because he felt himself in prayer bound to nothing more, nothing higher than simple duty. The Publican, on the other hand, in that moment of prayer became one with God because he felt in that prayer bound to something higher than just the simple duty of praying.

In the great novel *Les Miserables*, by Victor Hugo, Inspector Javert was forever pursuing the ex-convict Jean Valjean. It so happened that after Jean Valjean had been declared legally dead that an abortive revolution broke out in Paris. Javert was a government official assigned to spy on the rebels. He was apprehended by the rebels, made a captive, tried, found guilty, and sentenced to die. In this captivity Jean Valjean by some unusual coincidence appeared, and each one recognized the other. When it appeared that the revolution would fail completely it was determined to carry out the sentence pronounced on Javert. Jean Valjean asked the privilege of carrying out the execution. When the two got outside the barricade the old ex-convict set the Inspector free. Javert could not understand the act of Valjean. At a later time Javert again apprehended Valjean and could have taken him into custody, but allowed him freedom. Then the Inspector began to think and asked himself, "This convict was a desperate man whom I have pursued even

unto persecution, and who had me beneath his feet, and who could have avenged himself, and who ought to have done so, as well for his own revenge as for his security. In granting me life, in sparing me, what has he done? His duty? No, something more. And I, in sparing him in my turn, what have I done? My duty? No, something more. There is then something more than duty." Here Javert was startled. His senses were unbalanced. His reasoning had brought him to a point at which he had not wanted to arrive. He recognized for the first time the presence of an authority beyond his superior officer, that there had always been a power beyond the police. He discovered that there was something more than his duty to which he was bound, and that indeed without knowing it he had done more than his duty.

The accumulated experience of the ages shows that there is something more than duty to which we are bound. The doing of our duty and stopping with it is not the assurance of full Christian fellowship. The doing of our duty is not profitable in itself. Our fulfilling our duty is the least that is expected of us, and simply balances the two sides of the ledger of our life. It is that which we do above and beyond our duty which is profitable. We are not the real friends of Christ, we have no real fellowship with our Master, we are not identified with Him until we have gone beyond the mere mechanics of that which He has commanded us. Self-forgetting, self-abasing surrender of the whole soul in passionate love of God must permeate all our relationships, not simple duty, if those relationships are to be more than that of slave to master; if Christian character, Christian fellowship is to become complete. "We have done that which it was our duty to do," is the least that is expected of us, but not all to which we are bound in our search for Christian completeness and character.

The words of this simple poem ought to be the expression of the feeling of all of us in living our life as Christians. Our friendship of Christ and fellowship with Him would be something real and lifegiving, something truly profitable.

"Service is our watchword, service for our King;
Service, fruitful service, daily ours to bring.
Service for the needy, service for the lost;
Self upon the altar, counting not the cost.
Service in the home-land, where'er sounds the call;
Sacrificial service, reaching unto all;
Service pure, exalted; loyal and unpriced;
Loving, loving channels, bearing forth the Christ.
Service o'er the ocean, *serving not for gain*;
Meeting every duty, be it toil or pain;
Service that is Christly, *giving up to God*
Every selfish motive; treading where Christ trod."

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

How to be Strong

Materials:

- A candle
- A match
- A funnel

Demonstration:

Demonstrate that if you blow through the small end of the funnel it is impossible to blow out the flame of the candle. Ask someone in the audience to extinguish the flame in this way. He will find it an impossible task. Then show how easy it is to extinguish the flame by blowing through the wide end of the funnel. Hold the funnel about two feet from the flame with the small end pointed toward it.

Story:

(Perform trick) Do you know why you cannot extinguish the flame when you blow through the small end of the funnel? The reason is that the current of air that you blow into it follows the sides of the cone-shaped part of the funnel. In other words the current of air is scattered. When you blow through the wide end of the funnel the current of air at first is scattered but as it travels on it is all crowded through the small end of the funnel. When anything like that air is all brought together into one place, it is called concentration.

You know what happens when you light a fire-cracker. There is a loud explosion. This is caused by the powder inside. If you took the powder out and scattered it on a board and then held a match to it, all it could do would be to sizzle a little and then go out. But when the powder is all brought together into one place and rolled up tightly in some strong paper then we have a fire-cracker, and a match held to it will cause it to explode. When the powder is brought together into one place that is concentration. It is the concentration which gives the powder its strength. It is so strong that we get badly hurt if we are too near at the time of the explosion. Scattered powder has no strength. Scattered air has no strength; it cannot even blow out the flame of a candle. But when we concentrate it and force it through the small end of the funnel it will easily extinguish the flame.

If we want to be strong we must concentrate. For example, when you are in school you cannot get your lessons if you are thinking first about this and then about that, when

your mind should be upon your lesson. When you do this your thinking is scattered and it is impossible to get your lessons with scattered thinking. There is no strength in scattered thinking, not any more than there is strength in scattered air or scattered powder. But when you concentrate your mind on the lesson before you and keep everything else out, then your mind is strong and you are able to do the lesson.

The person who works at this job today and does a different job tomorrow, can never expect to be very good at any one of them. He has scattered himself over too many jobs. But if he would concentrate on one job, he would become very good in that work; perhaps he would become an expert in it so that others would come to him to ask how it is done.

There are some people who like to go to one church this Sunday and to another on the next. They have scattered their church attendance over too much territory, and the result is that if they are absent from one church nobody misses them. They cannot be working in so many churches, and the result is that they are not working in any church. But if we go to one church and work in that church, then we can really do some good. We will have many friends in that church, and if we should have to be absent we would be missed. We should concentrate on one church and be loyal to it. We are strong only when we concentrate.

In the Ten Commandments God has said to us, "Thou shalt have no other gods before me." There is only one God and we must be faithful and loyal to him. We know what this God is like because we saw him in Jesus Christ. God wants us to love him more than anything else in this whole world. If we love anything else more than God, then we have made that our god. We are to have only one God, the God of Jesus Christ. We must not scatter our love on all kinds of gods, we must concentrate our love on the one true God. Our religion will give us strength when it is centered in or concentrated on the one God.

We can be strong if we concentrate with our minds, if we concentrate on one job, if we concentrate on one church, and if we concentrate on one God.

God Gives Light

Materials:

Two white candles, one tall, the other small.

Demonstration:

Light the tall candle. With a taper transfer the flame from the tall candle to the small

one. Let the wick on the small candle get well started, then extinguish flame. As the stream of smoke rises, hold the taper which you have lighted from the tall candle, about three inches above the wick of the small candle, directly in the stream of smoke. The lighted taper should be held in the stream of smoke quickly after the flame has been extinguished. The flame will run down the smoke and light the candle.

Story:

We are told in the Bible that when God first made the world there was nothing but darkness. To know what it means to have nothing but darkness, just close your eyes for a little while. You do not mind it very much to close your eyes and be in darkness because you know you can open your eyes again and see beautiful light all around you. God did not like the darkness that first covered the whole world. So he did a wonderful thing. As God was moving through the darkness, he said, "Let there be light." Then there was light everywhere. "And God saw the light that it was good."

God set the sun in the sky to give us light in the daytime, and the moon and the stars are lights at night. There would be no light in the sun if God had not put it there; the stars could not shine if they had not first of all received their light from God. All the light in this world comes from God.

But God also made man. He placed a light right in his heart. The Bible tells us that "God created man in his own image." All light comes from God and when he created man in his image that means that he put a light in man. (Point to the tall white candle which should be lighted before beginning story). That candle we will say is the light of God. (Point to small white candle). This little candle is man. You will notice that it is unlit. (With a taper transfer light from tall candle to the small one). What I did now is just exactly what God did. He transferred his light to man. He made man in his own image. And so man had a light also.

But man did not take very good care of the light that God gave him. One day two brothers Cain and Abel were in the field and Cain became very angry and killed his brother Abel. (Blow out small candle). So the light that God had given to Cain went out. (Point to the smoke rising from candle). Instead of light there was nothing but black smoke rising to heaven. Cain's sin and wickedness like this smoke was rising up to God. Cain's light had gone out.

Many years later there lived a man whose name was David. He was a king. God, also, gave him his light just as he did to everyone else. (Transfer light to small candle). But David did not take very good care of his light, he committed a very wicked deed. He wanted a certain man out of his way, and so he sent him into battle where the fighting was the heaviest, for he knew that he would be killed there. And so David's light went out. (Blow out small candle). And like the smoke from this candle, his sin and wickedness rose up to God. But David was very sorry for what he had done. He asked God to forgive him. (Relight candle; blow it out, and immediately hold lighted taper about three inches over the candle, and the flame will leap down the stream of smoke to the wick). Did you see the flame run down the stream of smoke to light the candle? When David asked God to forgive him, God's light came down from above right down through the smoke of his sin and wickedness, and brought light into his heart again.

God has given each one of us a light. When we do something that is not right or true, the light is in danger of going out. (Blow at candle enough to rock the flame). See the flame shake and rock. When we tell a lie it rocks the light that God has put in us. In some people the light has entirely gone out. (Blow out flame). But when anyone is sorry and asks God to forgive him, God puts a new light in his heart. (Demonstrate by extinguishing flame and let light from taper run down the stream of smoke). Did you notice how the light comes down from above and runs down? All light comes down from above from God and comes down to us.

The Greatest Gift We Can Give

Materials:

Three envelopes.

Demonstration:

Paste two of the envelopes back to back. This will give the appearance of one envelope. On four slips of paper write these four questions:

1. What is the greatest gift we can give to God?
2. How much did God love the world?
3. Where is God?
4. What did Jesus say about little children?

Read them aloud and deposit them in the side of the double envelope toward the audience. In the side of the double envelope toward you, you have beforehand put four slips of paper and on each one is written the

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same question, "What is the greatest gift we can give to God?" In the third envelope lying on the table you have beforehand placed a slip of paper containing the answer to this question. The answer is: "The greatest gift we can give to God is ourselves." Then when you ask someone to draw one of the four slips in the double envelope, you turn that side of the double envelope toward him which contains the four slips with the same questions on all of them. The one who does the drawing thinks he has a choice of four questions when in reality he draws the same question no matter which slip he chooses. Have your helper read the question on the slip he has drawn. Then instruct him to find the answer in the third envelope on the table. This envelope containing only one slip has the correct answer to the question he drew. Ask him to make certain that there are no other slips in it. It appears miraculous that the one slip in the envelope on the table should contain the correct answer to the particular question which he drew, when apparently he had a choice of four questions.

Story:

(Perform the trick). We have found the correct answer to our question. What is the greatest gift we can give to God? (Have your helper read the answer again). That is it. We can make God happy by giving ourselves to him.

How can boys and girls give themselves to God? Let us try to answer that question in this way: Your fathers and mothers love you very much. Now, what can you do to make them happy? You say, "I will give them a present with the money I have saved." And if you did that I am sure they would say "thank you," and they would be pleased. But you would make them much happier if you said to them, "I love you very much." By saying that you give yourself to your father and mother. Now the present you give them no doubt is very nice but the best present you can give them is yourself. They want you much more than they want your present.

As your father and mother want you, in the same way God wants you. And you make God very happy when you give yourself to him. On Sundays you bring some money to the Church. You are giving that money to God. God is pleased with that. You should give this money. But God can be made the happiest when you give yourself to him. How can you give yourself to God? By being his boy or girl, by loving Him, by listening to what he whispers in your ear, by doing what

you know pleases him, by worshiping him, by praying to him. When we do this then we have given ourselves to God.

I read a story which will help you to understand what it means to give ourselves, and I want you to hear it. So listen.

"Once upon a time there was a fair young maiden who had five brothers. One was a musician, the second was a painter, the third was a merchant, the fourth was a cook, and the fifth was a builder.

"Now this fair young maiden had a beautiful diamond which her father had given her, and each of the brothers wanted it for himself.

"The first who sought it was the musician. He came to her and said, 'Sell it to me; I will play you some beautiful music for it.' But she said, 'And when the music is ended I should have nothing;' and she refused to sell her diamond for music.

"Then came the painter. 'I will paint you a splendid picture for your diamond,' he said. But she replied, 'Your splendid picture might be stolen or its color might fade. I will not sell my diamond to you.'

"Next came the merchant. 'O sister,' he said, 'I will bring you such spices and perfumes from the East in my ships as you never smelled the like of; and I will give you sweet smelling roses and lilies, a garden full.' But she said, 'The perfumes will cease to please me, and the roses and lilies will fade.'

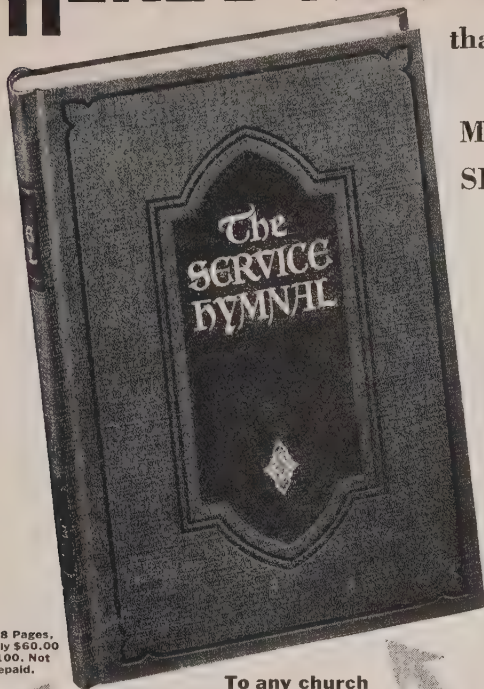
"Then the cook came and said, 'Dear sister, I will prepare for you a splendid banquet of the finest, richest things you could eat; give your diamond to me.' But she said, 'After the banquet I should be hungry again and my diamond gone; no, I will not sell it to you.'

"Then the builder came. He offered to build her a beautiful palace to live in—a palace that might do for a queen. 'But a palace is filled with cares, even to its queen,' she said, 'and I cannot sell my diamond for a house full of cares.'

"At last, when all the brothers had been refused, came the prince of a great kingdom and said he wished to buy the diamond. 'And what will you give me for my diamond?' she asked. 'I will give myself,' he said, 'myself, and all I possess.' Hearing that the young maiden answered, 'I accept that gift. I will be yours and you shall be mine forever.' Whereupon she gave him the diamond."

The prince said, "I will give myself and all I possess." That is what we should say to God. And when we do that we will belong to God, and God will belong to us. The greatest gift we can give to God is ourselves.

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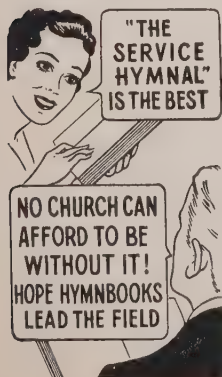
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Outlook on Life Determines Age

Daniel Carter Beard, national commander of the Boy Scouts of America, turned up at the World's Fair in a snow-white hunting costume carrying his 89 years jauntily. "If I am under the weather at any time, it may occur to me that I am old," he admitted, "but the Dan Beard I know has neither white hair nor a wrinkled face. He can lead a group of young hikers over a mountain trail and paddle all day in a driving sleet storm. Of course, if I'm concerned, I must admit none of these things is possible now. But in my writings, my speeches, my thoughts, I make no such weak admissions."

It would seem that a man is never old until he admits it to himself. It is not his arteries but his outlook on life that determines his true age.—*Perriton Maxwell, Bayside, L. I., Aug. 4, 1939, The New York Times.*

A Fundamental Question

Matt. 16:18. "Upon this rock I will build my church."

I took a cherished friend to the top of the Woolworth Building, at that time the tallest in New York City. Before he really knew what was happening he was up fifty flights and ready for seven other stories which would lead to the observation tower. I showed him the Statue of Liberty, Ellis Island, and the mighty bridges spanning a great river. We looked toward the Metropolitan Building, Madison Square Gardens, Times Building, the Bronx, and Columbia Heights, and never did he utter a word of either interest or excitement. There seemed to be no way to enlist his wonder or cause him to marvel. At last we turned and came down, and then only did he speak. Said he, "Tucker, it certainly is a high building. It made me dizzy up there. But the thing I want to know is, What kind of foundation holds a building like that?" That was indeed a fundamental question.—*From W. Leon Tucker, D.D., in The Sunday School Times.*

The Door That Was Not Locked

Rev. 3:8. "Behold, I have set before thee an open door."

One of my friends is a member of an anti-

quarian society which goes on rambles on Saturdays to interesting places within easy reach. One of their journeys last year was to a village whose parish church contained some Saxon work and, calling at the sexton's, he gave them the key to the west door, and said, "Unlock it and go in. I will follow you in a few minutes."

They went to the door, put the great key in the lock, and tried to turn it, but even the strongest of them failed to move it. They kept on trying, but to no effect, and had just given up in despair when the sexton arrived. "We can't make this lock turn," said one of the party, and the sexton replied: "I'm awfully sorry for giving you so much trouble, but I quite forgot that the door wasn't locked. All you needed to do was just to lift the latch and walk in."

"If I were a preacher," said my friend, after telling me the story, "I think I could make use of that incident; for a lot of people, it seems to me, are trying to do just what we tried to do, when all they need to do is just to lift the latch of the door the Master Himself has unlocked for us, and by faith walk in."—*"Ezra" in the Methodist Recorder, London.*

Achievements of the Old

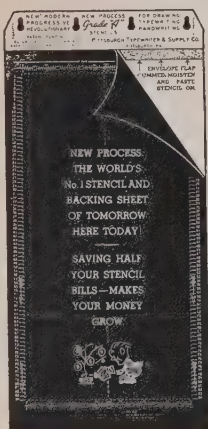
Psa. 90:10. "The days of our years."

Professor Thorndyke of Columbia University calls seventy the masterpiece year of age. He insists that only forty per cent of the world's greatest work has been done at or before forty.

Oliver Wendell Holmes at seventy-nine wrote "Over the Teacups." Cato at eighty began the study of Greek; and Tennyson was eighty-three when he wrote "Crossing the Bar." George Bernard Shaw at eighty-three is the world's most famous playwright. Sophocles wrote his "Greek Tragedy" at eighty-nine. Voltaire was in the height of his activities at eighty-nine. Goethe wrote "Faust" when past eighty. Noah Webster learned seventeen languages after he was fifty. Scott, the Commentator, began the study of Hebrew at eighty-seven. Wagner composed "Parsifal" at sixty-nine. Michael Angelo achieved his distinction after sixty. Verdi produced his masterpiece, "Otello" at seventy-four, and

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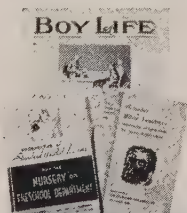
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wrote "Ave Maria" at eighty-five. Kant wrote his greatest works at seventy-four and later. Gladstone, Europe's noblest statesman, was at the height of his powers after eighty. Why, it is written in the record that a colored man was licensed to preach at 107!—*Dr. Daniel A. Poling.*

"We Just Live"

Ecc. 2:24. "There is nothing better for a man."

One day Simple Martin, the half-wit wise man of our sleepy little Vermont village, was asked by one of the summer people: "What do you people in Hillsboro do all the time, away off here, so far from everything?" Martin looked around at the lovely, sloping lines of Hemlock Mountain, at Necronsett River singing in the sunlight, at the friendly, familiar faces of people in the street, and answered: "Do? Why we jes' live!"—*Dorothy Canfield in "Hillsboro People."* Quoted in *The Reader's Digest.*

Edison to His Men

I Sam. 4:9. "Quit yourselves like men."

Head of prosperous Thomas A. Edison, Inc. in New Jersey is Thomas Alva Edison's unassuming son, Charles Edison. Having resigned as Secretary of the Navy to be the Democratic candidate for Governor of New Jersey, Charles Edison last week took a forthright step. He had a notice posted in his plant:

"Naturally, I know that some of my associates . . . are members of the Republican Party. Doubtless a number of you are active workers in the Republican Party, or friendly to Republican candidates. . . . I do not want the fact that I am a candidate in any way to cause you to hesitate about working actively and openly for any other candidate for any public office. I'm sure you all know me well enough to believe I mean just what I say."—*Time, August 5, 1940.*

Eugene Ormandy

Prov. 1:5. "A man of understanding shall attain unto wise counsels."

It was his last nickel, and seeking shelter from the sleet in a New York doorway, the young Hungarian violinist debated whether to use it for the subway trip home, or for a cup of coffee. He decided for the coffee—to give him strength to go on job hunting.

Brought to America with promises of triumphant tours, his European reputation made,

he had been stranded in a strange country by the bankruptcy of his managers.

As he sat in an automat near Broadway, a man carrying food and a bundle of music stopped at his table. Music serving as an introduction, they began talking. "There's a vacancy in the orchestra of the Capitol Theater," said the stranger, "but of course you're too famous to take a theater job."

Too famous? Fifteen minutes later, the desperate young man was playing for Erno Rapee, conductor of the Capitol Theater orchestra.

"That theater job, which appeared on the surface a letdown for a concert artist, proved to be the foundation of my entire career," says Eugene Ormandy. "I had never conducted, but I had been playing there only a short time when the conductor suddenly was taken ill and the manager came to me. 'You are the only one who knows the entire score. You conduct tonight.'"

Without a rehearsal, the young violinist conducted magnificently. Ten years later, 38-year-old Eugene Ormandy, already famous as conductor of the Minneapolis Symphony Orchestra, was appointed conductor of what is conceded to be the greatest musical organization in the world—the Philadelphia Symphony Orchestra.—*Philadelphia Inquirer, The Reader's Digest.*

Bandsmen Enlisted

Luke 22:33. "I am ready to go."


An article by Margot Appleyard, closes with the following illustration:

"The other day I was in Ilkley, visiting an old couple who have recently celebrated their golden wedding. The husband used to be a great band enthusiast, and during the early days of the (World) War was the leader of the Ilkley band. It was the custom then to play for the men who were going out to the front, to the county boundary, and the bands of Ilkley and Addingham had the honor of escorting the men from Ilkley in Wharfedale over to Skipton in Airedale. The great day arrived and the bands set out in full strength and at the top of their form. But only five old men returned to the two towns, all the other members of the two bands had joined up *en route!*" —*The Methodist Recorder, London.*

Baby Seals Always Beat North

Job. 23:10. "But he knoweth the way that I take."

My five senses have never made me con-



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cious of Christ's physical presence in hours of temptation, fear, discouragement, doubt; but there are other senses to be relied upon, whether physical or spiritual I cannot say. Thus I can account for, but cannot see, touch, hear, smell, or taste, the force which makes my compass needle point toward the North except when deflected by some local mundane stronger pull; nor can I account for or my senses perceive why baby seals always beat North in the dark frigid waters beneath the Arctic icefields, nor how polar bears and migrating birds follow tracks which no mortal man can follow without outside help. All I know is that they get there.—*Sir Wilfred Grenfell.*

Crossing the Threshold

Luke 12:36. "And be ye yourselves like unto men that wait for their Lord."

New Year's Eve

The Old Year has but a few hours in which to complete its course. I am not doing to-night what I have so often done in past years—I am not joining in any Watch-night service. Yet no wise man would wish to put aside thoughts in which that time-honoured observance took its rise, and to which it seeks to give expression. Two Biblical words will serve to mark the twin poles between which our minds move tonight: *Hitherto—Henceforth.* We glance back on the past, and forward into the future; on the past with thankfulness, into the future with prayer. I have just opened my new edition of the Bible at the twenty-seventh Psalm and read again the old words:—

Thou hast been my help;

Leave me not, neither forsake me, O God of my salvation.

With what more fitting word, looking both behind and before, can we cross the threshold of the New Year.—*George Jackson, in The Methodist Recorder, London.*

Flattery is 90% soft soap and soft soap is 100% lye.

It takes from two to four men to train a horse, yet we expect the educators to turn out whole class rooms full of youths, well trained, even to individuality.

Ownership makes money jingle with earth's discords; stewardship makes it ring with the music of heaven.

Success is a journey, not a destination.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

New Year's Voice

John 10:27. "My sheep hear my voice."

Luke 3:22. "And a voice came from heaven."

Heb. 3:7. "Today if ye will hear his voice."

What a wonderful thing is the human voice! With this God-given medium of social communication, man is able to transfer his thought, personality, ideas, sentiments and emotions to his fellows. Originally, not unlike the animals, man made known his wants and needs, joys and sorrows through sound, sign and gesture. But they soon parted company when he developed language. We can easily opine that before the development of our mother tongue, grimaces, grunts, growls, groans, snarls and sneers were the order of the day, and in all families. And still there are human beings who see in history and civilization only social devolution and degeneration, rather than social evolution and regeneration. Man is still a long way from the caveman and Christianity has been the pushing force. In a war-torn world of madness, it might seem difficult to defend a thesis with social development as its theme, but a long look down the corridors of time will often prove more helpful to the eyes than a close view of passing scenery. The evolution of sound as seen in the human voice is an entrancing study. No wonder that the poet must anthropomorphize nature as "speaking" to man. No wonder that the prophets, seers and scribes depict Jehovah as speaking to Abraham, Moses and other worthies. No wonder that the word phone which is freely used as suffix in sound inventions and study of sounds as micro-phone, telephone, photo-phone, phonetics and phonography today are all derived from that Greek noun *Phonee* and its verb *Phoneo*, words which are used in the New Testament to express God's Voice and Message to the human race. The voice of a mother often bespeaks assurance, safety, love and affection to the babe. What will God's Voice, whether called the voice of conscience, the moral law, the Cosmic Urge, nature's voice and a score of other terms say to you in 1941?

Anti-Semitism Hatred.

Luke 18:13. "Have mercy on a sinner like me!"

How lustily we sing "Peace on earth, goodwill to men!" Suppose we apply it to our near kindred in religion—the Jew? Is he not made

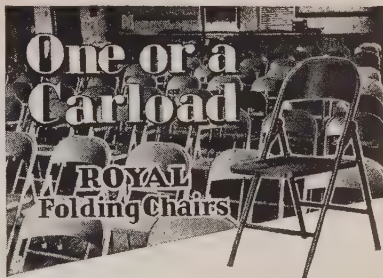
the "scapegoat" of the world? Why the "wandering Jew?" Why should all Jews be made to suffer because of the infamous act of a few irresponsibles who were under the control of Rome? Have we no Gentile "Shylocks?" What historic proof have you that the Jew is a "fomenter of war?" He is charged with "owning and controlling the press, radio, movies, theater and business" generally. Concerning the Jew and Press: "The three great news-gathering agencies in the United States are the Associated Press, the United Press and the International News Service. On the board of the Associated Press, a mutual organization, representing more than 1300 newspapers, there is not a single Jew. A similar situation prevails in the ownership of the United Press. The International News Service is owned and controlled by William Randolph Hearst, who, of course, is not a Jew. The last International Year-book of Editor and Publisher reveals that there are approximately, 916 daily newspapers in 544 cities with over 15,000 population. Only 33 newspapers, or 3½ per cent of the total number are owned and controlled by Jews. The New York Times is one of these and an outstanding example of trustworthiness and integrity. One wishes there might be more "Jewish newspapers" of this character. (Samuel McCrea Cavert, Federal Council of Churches). It is still true, the greatest enemy of truth is error and bigotry. We can't "anti" ourselves into heaven thru hatred and scorn. We have too many "antis" already, without "anti-ing" Jews. Hatred only begets hatred. Watch out! Many of the sinister forces which nearly wrecked our country, twenty-five years ago are at it again.

Greetings

I Ino. 2:14. "I write to you, young men, because you are strong."

II Sam. 18:29. "Is the young man safe?"

We extend a greeting to our church youth. Shall this greeting be one of congratulation or condolence in coming to the world in such "a time as this?" If the largely, unsolved unemployment crisis has a social and economic voice — it will say to many of the "rah-rah" fraternity boys: "get in line, brothers, your courses and honor marks in Civil Engineering, Mechanical Arts, etc., assure you no preference over others less trained. So get in line for a gas-filling, parking lot, truck-driving or 'hot dog' stand job." And we do not speak deprecatingly against any kind of work, providing, it is respectable. But what a far cry it is from Business Administration, Law and



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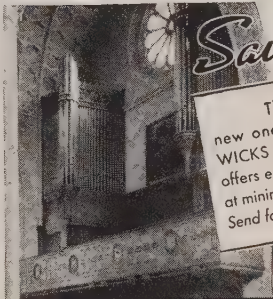
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A mule covers no ground while he is kicking.

Our small spirit places us more than the greatness of our troubles.

Medicine to tending bar and serving cocktails! We would much rather see our A.B's and A.M's raising chickens and pigs, than in raising the Devil in soul and body-destroying jobs. We boast of our wealth. But the Securities Commission informs us that it is mostly in the hands of three families, the du Ponts, Mellons and Rockefellers. The du Ponts control five billions, the Mellons, two billions and the Rockefellers, four and one-half billions. Ten other families have three billions and fifty other families control 20 billions. The mind gets dizzy, after citing a total of 40 billions. Of course, much of this is frozen capital, which never circulates. With more trust, honor and confidence in each other and our God, and with a little more exercise of the milk of human kindness, together with an enlargement of greatly congested brain-cells, some of this wealth may yet provide self-respecting jobs for worth-while boys and girls.

Stimulations

Mark 4:39. "The wind ceased and there was a great calm."

Who is a "normal" and "average" person today? The kind, if it ever existed, faces extinction as truly as any fabled dinosaur. We are paying a tremendous toll for our tensions and stimulations. Consider an average day with its millions of things which excite, incite, attract, allure, spur, provoke and cast their spell over us. Unless we yearn to become a nation of jumping-jacks and jitterbugs, we must take time out, somewhere along the road and study their nature. Stimulations can be both natural and artificial. Crowd psychology works rapidly and smoothly, never

more so. What will be the effect upon character and behavior, upon ourselves and society, if everybody allows himself to become excited and extravagant in speech and demeanor? Will these artificial stimulations eventually become firmly established social mores? What is some of this phenomena? You don't have to go far, it is all around you—the stirring popular lecture, the frenzied appeal for funds, the sensational radio script, the greatly-censored, yet highly-emotional war news. We rest our already jaded and over-stimulated nerves with more stimulation. Some must patronize cocktail lounges, "nite-club" bars, dance halls, shady shows, prize fights and gambling dens. Others must elbow their way through milling crowds, to the gay White Way and see the vari-colored revolving lights, or weave their auto, in and out, to the distraction of nerves and the protraction of visit to the hospital, or join the thrill-seekers at the movie ticket window, or turn on the radio and hear the sound of escaping "gas." You may do none of these things. You may call up your neighbor, you try, but the door-bell or some foreign noise, smell and odor stimulates you to wrath. You try again. The friends "come over" and what a truly "wonderful" evening all might have enjoyed, if all had not over-stimulated the hours, subject and themselves with highly-wrought and over-seasoned blabber and bluster. Humans (you know) will never allow themselves to play "second fiddle" to other humans. To be fair, we have no use for the "Super Man" in philosophy and life, but O, how we love our superlatives in narration and description. If we can chain down, knock down and carry out but a few of the artificial stimulations we faced in 1940, then we should have A Happy New Year for

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1941. So mote it be. Calmness and composure are still Christian virtues.

Rugged Honesty

John 15:1. "My Father is the cultivator."

1 Tim. 2:15. "Do your best."

The average farmer and tiller of the soil, in America, is still our noblest type of rugged individualism. He must be resourceful, energetic, hard-working and thrifty. He resents manipulation in any form, and on the whole, will average as high, if not higher, than many other groups in honesty, integrity and religion. He and his family read much, think much and act intelligently in community affairs. They are not parasitical and in the main, disdain any suggestion of subsidies, bounties, pensions or premiums. That's what makes them "rugged individualists." The minister and insurance company director are authorities in determining a good credit risk. Listen to A. G. Black, governor of the Farm Credit Bank in Louisville: "Ohio farmers are among the best credit risks in the nation." The Ohio State Journal in commenting upon this, remarks that "it is well that such is brought out into the open . . . a worthy tribute and richly deserved. Ohio farmers are among the most industrious in the nation; their farms rank at the top in production, and while their land may not always be superior to that of farms in a few other states, they manage to do more with it because of proper methods they use in planting, harvesting, conserving soil and finding the right markets when prices are best. Throughout our history, the farmers have been regarded as the backbone of the nation. Honesty is a marked characteristic among them. It is as though men who dig into the earth, and reap the fruits thereof, absorb some of the forthrightness of the soil, which in itself represents the essence of an honest living won through work." Many rural pastors, not only confirm, but can give additional testimony. We still think that the average youngster, born and living on a farm, is more than a step ahead of his city cousin. Not "all great men are born in the country," but a reference to "Who's Who" will reveal that the majority of them, or their families received their mail by Rural Delivery. Atheism and Communism does not thrive among the farmers. God's free spaces blow it away. It's the crowded city, with its highly industrialized and commercialized life, its sins, practices and follies, where defeatism and pessimism is most virulent and where the denial of God and deification of state can be found.



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BOOK REVIEWS

I. J. SWANSON

THE SOCIAL GOSPEL RE-EXAMINED

By F. Ernest Johnson. Harper and Brothers. 261 pp. \$2.00.

This is an important and needed book. It really does the thing the title proclaims, which is more than can be said about many books.

Many preachers and laymen are frankly disappointed with what is called the Social Gospel. They believe the Gospel of Jesus has social implications and that it should have social application. But they are also persuaded that the Social Gospel has been "weighed in the balance and found wanting." Their mind in the matter is that the Social Gospel has not been true to certain things which are distinctive to traditional and historical Christianity. It has been so concerned to make God helpful that it has neglected the fact that God is also holy. It has proclaimed Christ in the role of a glorified welfare worker and failed to lift Him up as the Divine Redeemer. It has reduced the Church to the level of secular organizations engaged in "good works" with the result that the Church has become a case of the "salt having lost its savor." It has reared a generation of people ignorant of need for individual discipleship with Christ and indifferent to the basic and fundamental facts and forces which make the Gospel "the power of God unto salvation unto all them that believe." The consequence of all this persuasion is that many are utterly confused and some are beating a "retreat" from the Social Gospel back to soil that is regarded more fruitful or, at least, less barren of results, namely, the "Evangelical Message."

With a keen awareness of this consequence and a frank facing of the weakness of the Social Gospel that has brought the situation to pass, Dr. Johnson re-examines the Social Gospel. He stands fast in the conviction that "doctrines must be validated in living" and that "the principle of utility in spiritual affairs" must be recognized and applied. But he declares, with equal conviction, that "social Christianity needs to rediscover its roots in the historic Christian faith." He holds that the problem cannot be solved by a return to the "uncritical older formulations," that "Christian ideals should become inescapably relevant to our common life and to every kind of human relationship," and that the way of wisdom lies in the harmonizing and synthesizing of the divided view-points, so that the "tenable beliefs" may be related to "social action in terms of a Christian strategy for our day."

Dr. Johnson is Professor of Education, Teachers College, Columbia University. His book is a Religious Book Club selection.

—Harry W. Staver.

ANNO DOMINI

By Kenneth Scott Latourette. Harper and Brothers. 248 pp. \$2.50.

Victor Hugo said, "One thing, O Jesus, fills my breast with terror: the echo of Thy voice still feeble grows." Against that sort of conclusion, Dr. Latourette ranges the facts and marshals the findings of history.

This book is a book for these times when people are confused and bewildered and shaken in their faith, wondering, in the face of the apostasy in all lands, whether Jesus may not become a waning influence and His word pass away. It contains the answer to such a prayer as Emerson somewhere lifts saying, "Nerve us with incessant affirmation." And what is vitally important, it rests its case and its conclusions on the incontrovertible evidence of history. If facts mean anything at all, here in this "comprehensive and chronological survey of the influence of Jesus" are the facts. Without flinching or evading any of the things that history reveals, Dr. Latourette yet speaks the positive word that never needed more to be spoken than now. Altogether it is a challenging, and comforting, book

that deserves and should have the widest possible reading.

Dr. Latourette is Professor of Missions and Oriental History at Yale University and the author of a colossal work called "A History of the Expansion of Christianity."

—Harry W. Staver.

MILITANT IN EARTH: TWENTY CENTURIES OF THE SPREAD OF CHRISTIANITY

By Edward Rochie Hardy, Jr. Oxford University Press. 255 pp. Bibliography & Index. \$3.00.

One of the brilliant young scholars of the Episcopal Church has given us a survey of the expansive enterprise of Christianity from the time of the Apostles, through the decline of the Roman Empire, the Middle Ages, and down to the present day.

The Church, according to Dr. Hardy, has for centuries sought to be separate from the world and yet a power in the world. From the beginning the aim has been to maintain a distinct kind of life within the ordinary environment. When the Church became so powerful that the Emperor Constantine thought it good policy to adopt it into the Roman scheme, the problem of maintaining its separate character and, at the same time, utilizing its opportunities for expansion, became more and more difficult. By the tenth century, inevitably, the spread of Christianity became involved with the ambitions of kings for conquest and the ambitions of Popes for power. But through it all, there has been an "other-worldly" spirit in the Church which has saved it from absorption or sufficient dilution to destroy its spiritual strength.

The author believes that the increasing secularization of governments leaves the church more free from worldly entanglements than it has been since the fourth century. He believes that the best course for the church is to avoid the isolation of its earliest history and to make its policy one of "critical cooperation with the powers of the world." "The constructive periods in the Church's history," he says, "have been those when there was an interchange between the Christian message and other traditions, as in the fourth and thirteenth centuries."

Christianity must continue to be, he says, both "this-worldly" and "other-worldly." It must be national and yet must transcend nationality. The human values of the past may barely survive through this period of confusion; but as Christ's disciples could say, "He is not dead, but risen," after He had been entombed, so the Church will continue to break out from the death to which its enemies consign it.

The book is over-compact and might better have taken a more leisurely pace through the centuries; but it is highly competent and profoundly interesting.

—Alvin E. Magary.

A PHILOSOPHY OF THE CHRISTIAN REVELATION.

By Edwin Lewis. Harper and Brothers. 306 pp. \$3.00.

Of recent years there has been considerable tendency toward the production of an American theology. Dr. Lewis is one of those who have been presenting the American Church with good material toward this end.

Dr. Lewis follows arguments advanced in similar form in some of his previous works. Were few words used to describe his theology the best probably would be theology of the Eternal Word. But like some others who have written concerning such theology he leaves gaps which should be filled. Its parentage is probably the logos. He is Christo-centric and places great emphasis on justification by faith. He leaves room for man's response. God reveals Himself but man can accept or reject. God finds us to commission us. Personal testimony is still the best testimony.

This book is a valuable contribution toward an Amer-

can theology, an attempt to present living theology, a theology of the Word become flesh. Every clergyman would do well to get the volume and to study it. We need mental as well as vocal exercise. This book will vitalize one's thinking and it will add new life to one's preaching. —W. R. Siegart.

CHRISTIANITY AND POWER POLITICS

By Reinhold Niebuhr. Charles Scribner's Sons. 226 pp. \$2.00.

Doctor Niebuhr presents a strong and timely message. It may be his strongest work; certainly to many it will be his most appealing. Of the sixteen chapters, twelve of them have been published in magazines. Doctor Niebuhr says, "In some cases the prophecies which they contained have been all too fully fulfilled, while in other cases they have been proved wrong by current events because they did not measure the tragedy of this era in sufficient depth." Even so, they remain of high value for the reminders they bring to us. In the first chapter he discusses Christian Pacifism, condemning some forms of it as heretical and identifying most of it with secular optimism and perfectionism. He seeks to make the pacifist face the realities in a world of compromise and coercion. He goes on to score the Church and church papers for obscuring many of the issues of the day and for deliberately hiding many others. There is considerable discussion of the philosophies underlying both Nazism and Democracy. He takes the definite position that democracy must resist Nazism even to the shedding of blood if it is to survive. If democracy dies it must be born again. There is no way to justice without it." Even where there may be strong or complete disagreement with his findings, there cannot be anything but appreciation of the strong, clear thinking and vigorous presentation of the vital issues of today, religious, political, and economic.

—Wm. Tait Paterson.

WISDOM AND FOLLY IN RELIGION

By Joseph Haroutunian. Charles Scribner's Sons. 174 pp. \$2.00.

The author is now professor of Theology at Presbyterian Theological Seminary, Chicago, after eight years as assistant professor of Biblical History at Wellesley College. One is inclined to regret that he did not spend those eight years in a challenging pulpit and an exacting parish. Had he done so, he would probably have been not so severe and sweeping in his strictures on the church and church people. The book is timely, clearly written, and challenging. He carries us back to basic Christian principles in an uncompromising way. He is not afraid of new things when they seem to him to be sound things, nor is he afraid of old things so long as he believes them eternally true. "The Protestant versions of the doctrines of Original Sin, Justification by Faith, Election and Predestination, together with the related emphasis upon the honor of God, are supremely congenial to contemporary insights into man and his place in nature." His contention is that religion today has become almost entirely man-centered, while the Christian religion is, and must be, God-centered. This volume and the work on "Forgiveness" by Lehmann give rise to great hopes for the future of Theology in the hands of our younger thinkers.

—Wm. Tait Paterson.

GREEK POPULAR RELIGION

By Martin P. Nilsson. Columbia University Press. 166 pp. \$2.50.

The author was sometime Rector, University of Lund, Sweden. His book is the first of a new series of lectures on the history of religions sponsored by the American Council of Learned Societies. With modern Greece beginning the fight for its freedom against the onroads of the dictators, the reviewer has found it difficult to give quiet thought to the situation in ancient Greece. Nevertheless, Mr. Nilsson has given us a scholarly and clear description of the rise and meaning of superstitions in that ancient land. It is the religion of the masses of which he writes, and he traces the survivals of it down to the present time. The scholar will find in this little volume much to ponder, while the *koi polloi* can muster considerable interest

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in noting the similarities between some of these old superstitions and many that survive among us even to this day. The book is not lacking in useable illustrative material. It contains thirty-nine plates which help to make clear some of the matter in the lectures.

—Wm. Tait Paterson.

GOD ON THE BOWERY

By Charles J. St. John. Fleming H. Revell Co. 155 pp. \$1.50.

If any doubts the effect of sin or the transforming power of the Gospel of Christ, let him read these pages by the Superintendent of the Bowery Mission in New York, himself once a "down and outer." Daniel Poling, in the introduction says, "America needs the message of this book, Redeeming Love, more than it needs battle ships." The author's message is time tested. He has been preaching on the Bowery eight years. "The book is Exhibit A in the Case of God vs. Despair, and God wins." Here is evidence to show the effect of early training in the home. It is the hound of Heaven. "The trouble with much of our preaching is that it does not get its spiritual knife into the real source of our woe and pain. It doesn't go deep enough." Here is a book for preachers and laymen, a book that tells of taking men alive, of failures and redemptions, of sin and salvation, of despair and hope, of man's poverty and the riches of grace in Christ Jesus. It tells how the other half live when they find Christ and die without Him. Put this book on your "Must" list.

—Charles F. Banning.

THE HUMAN SIDE OF GREATNESS

By William L. Stidger. Harper and Brothers. 231 pp. \$2.00.

Personal stories have always held a strange fascination for me. Few things written interest me more than tales of hardship and handicap, of struggle and suffering, and the way in which people handle these experiences and the spirit in which they face them. Such tales and testimonies are unfailing sources of inspiration, heartening and encouragement to me. Dr. Stidger's book is, therefore, right up my alley. I like it immensely.

In this book of interviews one is privileged to come into the presence of a great industrialist, like Henry Ford, and hear him tell of "the major influences" in his life, of the early years and the later years, of those who believed in and helped him all along the way; into the company of a great singer, like Roland Hayes, to hear him relate the bitter days of poverty and pain that led at last to the heights he now has climbed; into the intimate world of Edgar Guest and Grace Noll Crowell and Angela Morgan who, through their poems, have dried the tears for many and eased the load and builded back the music and the dream into countless discouraged hearts.

So, too, is it in the other stories—the story of Frank Murphy, of Fred Stone, of Cecil B. DeMille, of Fritz Kreisler and all the others. One reads and is refreshed. One listens and is lifted.

—Harry W. Staver.

IS GOD EMERITUS?

By Shailer Mathews. The Macmillan Co. 93 pp. \$1.50.

Dr. Mathews has been a prolific writer. His place in theological history will probably be that of the ground-breaker.

This monograph may be said to continue, in some measure, the arguments first advanced nine years ago in his *Growth of the Idea of God*. For those in need of mental exercise this book will serve a good purpose. It is provocative and its nature is such as to make men think. To me his best essays are: God and the Cosmic Process, although he speaks of "the conflict between science and theology" which is foolish; and What Is 'the Will of God?'

Those who have followed Dr. Mathews in his previous works will want to get and study this one.

—W. R. Siegart.

LIVING RELIGION AND A WORLD FAITH

By William M. Hocking. The Macmillan Co. 291 pp. \$2.50.

When the professor of Philosophy at Harvard, who was the editor and co-author of the widely discussed volume a few years ago, "Rethinking Missions," pre-

sents a thesis on Living Religions and a World Faith, it would naturally be assumed that such a volume will be rather modern and liberal in tone and conclusion. Such indeed is this book, made of the six Hibbert lectures, but to some readers, the liberalism will be a bit too advanced, and while they may be in complete agreement with the first part of this sentence, there will be violent opposition to the second: "First, that we have not solved our own problems of the bearing of Christianity on any social institution, more particularly on war, property, the family: Second, that there are still values outside of Christianity, in other religions, which we think ought not to perish." Regardless of any conclusions, however, it is a challenging volume and the appreciation of the positive values discoverable in other faiths ought to become more widely known. There may be some senses in which this is true, but there are others in which it will be denied vigorously: "It is right, and indeed necessary, for the good of men, that the non-Christian religions should hold to their own, at least until they find themselves in fact understood, translated, and included in the growing power of a religion which in achieving its own full potentiality, achieves theirs also."

—Charles Haddon Nabers.

THE JOYFUL MYSTERY

By William C. Skeath. Westminster Press. 150 pp. \$1.50.

In this delightful volume of devotional meditations on events connected with the First Christmas, the pastor of the Haws Avenue Methodist church, Norristown, Pa. presents in most attractive form, all the Scripture incidents centered about Christmas, illumines them with rare skill and perfect understanding, binds them together in brief chapters, each of which begins with a pencil sketch and a Christmas poem. It is the sort of book which one can give at Christmas with joy, have it received with pride, and read with interest. The material is not only well written, but valuable for the insight into the New Testament narrative.

—Charles Haddon Nabers.

THE FIRE BIRD

By Gleb Botkin. Fleming H. Revell Co. 278 pp. \$2.50.

No one can solve the problem of Communist Russia but this book will help to understand it better. Russian developments concern the people of the whole world for Russia is next door neighbor to three continents. Being now in the midst of a new political and economic experiment, with converts all over the world, it is on the way toward an intolerant, ideological, imperialism. Whatever Russia does concerns her friends and foes in every land.

The interest of most modern writers begins with the revolution. Mr. Botkin begins with the Slavonic migration from the Carpathian Mountains in the seventh century and carefully, accurately, and in an interesting way, makes Russian history live.

Chapter 29, on the causes of the Russian Revolution, is extremely illuminating. He gives the revolutionaries a new motto, "The Worse the Better." It is a clear, fair, impartial summary of events in Russia and among her neighbors that led to the downfall—"Irresponsibility and lack of judgment characterized the behavior of a vast sector of the Russian Public."

Kerensky is presented as the apostle of persuasion. He shook so many hands that he injured his own. He was dubbed, "The persuader in chief." So Germany imported Lenin and Trotsky from Switzerland. This pair were the opposite of Kerensky and the reign of terror began. "Nero's persecution of the Christians shrinks to the proportions of a minor episode when compared with the fury of the Bolsheviks assault upon the Russian Church."

The author is the son of Dr. Eugene Botkin, personal physician to the Imperial Russian family, who was executed by the Bolsheviks. The title of the book comes from a Russian legend to the effect that all any man needs to do is to catch the Fire Bird and his luck will change, his problems will all be solved. The book traces the search for the Fire Bird through fourteen long centuries. Russia has not yet captured it.

—Charles F. Banning.

MID-WEEK SERVICES

A New Year—A New Opportunity

Invocation.

Hymn: "Thy Way, Not Mine, O Lord."

Pastor: Foolhardy, indeed, is the captain who tries to navigate a strange sea without a navigator and instruments. Equally foolhardy is the man or woman who seeks to embark on the sea of life in his or her individual strength. God has promised to guide us, he has promised to accept our burdens, he has promised to be an eye for us, he has promised to answer our needs.

Assistant Reader: Across our continent, we have clearly marked highways; in the air, pilots are guided by radio beams; on the seas, navigators are guided by accurate instruments. In every page of God's Word we find guideposts.

Hymn: "God Calling Yet, Shall I not Hear."

Pastor: (Announce the topics for each reader, and reader give Scripture passage, and reference). God's Care in the New Year.

Reader: "The Lord is my shepherd, I shall not want." Psalm 23:1. *Continue:*

A New Year Motto: "This one thing I do." Phil. 3:13.
A Specific Motto for 1941: With both hands earnestly. Micah 7:3.

New Things for a New Year: "Old things are passed away, behold all things are become new." II Cor. 5:17.
Life's God Foundations: "Like a man which built an house, and digged deep, and laid the foundation on a rock." Luke 6:48.

A Good Resolution: "I am resolved what to do." Luke 16:4.

A Worthy Leader: "And the Lord went before them." Ex. 31:21.

A Goodly Prospect: "My presence will go with thee." Ex. 33:14.

A New Hope: "This month shall unto you the beginning of months; it shall be the first month of the year." Ex. 12:2.

Hymn: "Onward Christian Soldiers. . ."

Pastor:

"The spiritual road of life is clearly marked; we have but to watch for the signs, and obey them. In every page of God's Word, we find markers and guideposts. Verse after verse says, 'This is the Way!' But these oft repeated signs are of no use unless we choose to follow gladly, faithfully, and sincerely. Some are strangely blind in spiritual things. For such the key to the guide book is *prayer*, earnest, determined, sincere, for grace to understand His Word. Prayer and the Open Book make certain our steps through the year ahead. Walk the highway of truth and righteousness, then shall His will be done."

Hymn: "Jesus, Still Lead On."

Prayer.

Benediction.

II. The Sword of the Lord

Invocation.

Hymn: "Ye Servants of the Lord."

Scripture: Daniel 6:10. John 5:35. Mark

II:15.

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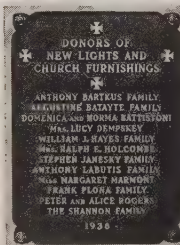
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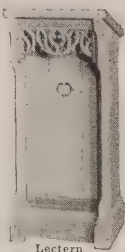
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Hymn: "Jesus, Still Lead On."

Pastor: (Outline by Harry Shaver, D.D.)

"The Sword of the Lord"

"The Sword of the Lord and of Gideon."

Judges 7:20-c.

At the opening of the World Conflict of 1914, President Wilson called for a day of prayer, in which petitions should include that—"Almighty God overruling the counsel of men . . . and showing a way where men can see none, should vouchsafe to His children a healing peace." Which deliverance had implication of Jesus' method (John 18:11) "Put up thy sword."

However, it is not as pacifists that we should consider any of the foregoing texts; since God's plans involve a broader consideration. At the same time we must note that Gideon's victory was launched with an unique method.

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to His simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with Him.—Dr. Wilfred T. Grenfell.

Hymn: "Take My Life, and Let It Be."

Prayer.

Benediction.

III. War in a Christian World

Invocation.

Hymn: "Awake, My Soul, Stretch Every Nerve."

Scripture: Gal. 6:7. Rom. 14:21. Prov. 18:14. Matt. 20:25-28; 23:8-10.

Hymn: "What Shall I Render to My God."

Pastor: (Outline, Harry W. Shaver, D.D.)

Why Does Not God Stop War? An Inquiry!

"The Lord's hand is not shortened, that it cannot save." Isa. 59:3.

"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16.

It will take many more texts than the above

and many hundred volumes of discussion to answer the above question; hence our aim can be only that of inquiry and elaboration, admitting frail human limitations as to final and complete explanation.

I. Observe that this is not a new problem; having many echoes farther back than these of the Psalmist and Prophet. We infer, therefore at once, that we are in an imperfect world, with its selfishness, greed and narrow ambitions. It is a world in the process of making, however, and has an intelligent purpose back of it. Skeptics like Clarence Darrow and Henry Mencken have had their negative say and their influence wanes. Contrast statements from men of faith like Roger Babson and Henry Ford—well balanced business organizers, who believe in systematic administration, and who can approve the Christ standards as the only hope of this troubled world.

II. It is an act of faith and intelligent volition to comprehend this principle; which is as much a part of the eternal plan as are the numerous cosmic processes in nature and astronomy. Mr. Ford very happily phrased this point, when he spoke tenderly of his friend John Burroughs—his rare appreciation of flowers, birds and trees; and then added—"He found the garden, but, alas he missed the Gardener." This faith adjustment comes always by intelligent thinking and free-will adjustments. The "Whosoever believeth" and "Whosoever wills" are woven in and through all God's plans. Man as a free moral agent proves his cosmic contacts when he recognizes the authority of Jesus Christ. "Sin" is not only transgression, it is "Want of Conformity" even as our catechism forefathers believed it.

III. Hence we discern the "Arm of the Lord" not by the bluff and bluster of war, nor by the "heaviest battallions" (Napoleon) but in the gentleness and pervasiveness of truth (Note Isaiah's portrait in Chapters 53 and 55. Jesus said "take my yoke and learn" Matt. 11:29). The "arm of the Lord" today may be discerned in much farther reaches than Isaiah conceived; e. g. in concentration camps of Germany; teeming masses of India; starving hordes of China, where loyal souls of faith and patience are holding forth.

Hymn: "Blessed Assurance, Jesus Is Mine."

Prayer.

Benediction.

1

V. Faith in a Time Like This

Invocation.

Hymn: "Be Still My Soul, For God Is Near."

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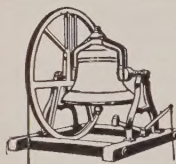


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Scripture: John 2:1-11. Mark 1:15. Acts 17:6. Rom. 8:37.

Hymn: "O Love That Wilt Not. . ."

Pastor: (Outline, Harry W. Shaver, D.D.)

Constructive Faith for Destructive Times.

"Jerusalem . . . shall be built again, and the wall, even in troublous times."—Daniel 9:25 (Abridged).

Some days ago a thoughtful woman said to her minister—"I did not feel drawn to church last Sunday morning. I was depressed by the dark war clouds and terrible suffering in Europe!" Which feeling we can all appreciate. And yet this present situation is an age-long, old-world recurrence in which our church ministrations are designed to prove helpful.

I. Daniel had an "upper room" with a window open towards the center of Jehovah's plan, and His people's only hope. Here is the basis for constructive faith today. Meditation, candid and impartial; intercession, trustful and persevering; resolution, courageous and unselfish. These soul exercises in the atmosphere of the church will rebuild heathen devastation and unify believing nations.

II. Recall History's echoes of this fact, from the same battle areas now being drenched in the carnage of war. Think of Germany herself during the "Thirty Years' War" (1618) rescued finally by Sweden's Gustavus Adolphus (a different "Adolph"). Also Holland, which opens her dykes and sustains her faith, under William of Orange (1674) and Huguenots in France, under the brave Coligni, whose rise and fall in the tragedy of St. Bartholomew's Day (1572) was later to find new life and hope in the American Carolinas, and other fields of our land of freedom.

III. World tragedies are always taken advantage of, by false prophets and superficial enthusiasts. Recall Jeremiah's reminder (Ch. 23) "they cause people to err by their lies" (vs. 32). There is need for a careful examination of "second coming" and "armageddon" expositors. Recall the last war which made the German Emperor "Number 666," and October 14, 1914 the "end of the world." Recall also a certain popular woman "teacher" (?) of "science" who saw herself as the "Woman clothed with the Sun" (Rev. 12:1).

IV. Amidst this babel of voices we need to observe a high standard of morality, in a pure life and temperate habits (Dan. 1:8-13). We need also a balanced and intelligent use of scripture-workmen . . . who rightly divide it (II Tim. 2:15). We need the inspiring example of early Christians "looking unto Jesus"

Hebrews 11 and 12:1-2). So J. R. Lowell in "The Present Crisis." . . . Careless seems the great Avenger. History's pages but record One death grapple in the darkness, twist old systems and the Word. Truth forever on the scaffold, wrong forever on the throne; Yet the scaffold sways the future; and behind the dim unknown Standeth God within the shadow, keeping watch above His own.

Hymn: "Lord Of The World's Above."
Prayer.
Benediction.

The Land of Beginning Again

CLAUDE R. SHAVER

I wish there were some wonderful place
 Called the land of Beginning Again;
 Where all our mistakes and all our heartaches,
 And all of our poor selfish grief,
 Could be dropped, like a shabby old coat, at the door,
 And never put on again.

THUS has a modern poet visualized a dozen encouraging texts from the teaching of Jesus; which seem suggestive at the beginning of the *New Year*. For this day surely voices an attractive call; as to Peter in John's last chapter. *That* truly opened a land of new beginnings.

I. It was a call to self-examination. Business men "take an inventory" of stock and other assets; why should there not be a spiritual inventory, such as Peter was given. A re-appraisalment chart was placed before a congregation some time ago which opened surprising possibilities of Bible Study, Evangelism, Stewardship and social responsibility.

II. That was a call from a *sympathetic* Leader as it concerned both physical comfort and material success—the fire of coals and the encouraging call to "try again." It is worth while to try over some of our failure of last year from the standpoint of Jesus. Robert Moffatt labored seven years in Africa without a convert. But he continued to cast "on the right side."

III. Such was the new feature, both in the matter of those disciples' fishing and of their spiritual service. There is no monotony in doing the same thing over again when the Christ presence is recognized. Under such auspices —

Every day is a new beginning.
 Every morn is the world made new;
 You who are weary of failure and sinning,
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